



Chall i for selfe a friend & a friend for the same

The content of thys booke.

Spise.

The prologue to the reader.
A brieve summe of the byble.
Thre thinges necessarie for a
man to knowe.

1 The .x. commaundementes of GOD
goodly expounded.

2 The prayer of the Lorde, or the pater
noster expounded.

3 Instruction of baptisme.

4 Instruction of Christes supper.

5 Instruction for all estates or degrees,
and first howe the spirituall Prelates
ought to vse them selues amongst the
commen people.

6 How the commen people ought to be-
haue them selues towardes þ prelates.

7 How the worldely prelates as Empe-
rour, Kinges, Princes, Lordes, Justit-
cers and officers ought to behaue the
selues in rulyng or governing of their
subiectes.

8 How subiectes ought to behaue them
selues towardes þ superiour powers.

9 How parentes, as father and mother
ought to behaue them selues in ruling
and bringing vp of their children.

10 How children ought to obey their pa-
rentes

The table.

rentes oz elders.

Howe the Lorde and ladye master and
maistres ought to behaue them selues
towards theyr seruauntes.

Howe seruauntes shall behaue them
selues towards theyr lordes oz ladyes,
masters oz maistresses.

How married men ought to behaue the
selues towards their wiues.

How women ought to liue with theyr
husbondes.

Of the estate of matrimony in general

Of the state of virginittie.

Of the state of widowes.

Exhortacion to the rich of this world

Exhortacion to the poore.

Exhortacion to the handy craftes mā.

Exhortacion to religious oz deuoute
parsones.

Exhortacion to the marchaunt.

Exhortacion to the husbandman.

Exhortacion to souldiours oz men of
warre.

Exhortacion to tolners oz cossumers.

Exhortacion to vzurers.

Exhortacion to whoremōgers and for
nicatours.

Exhortacion to dronkardes.

Exhortacion to all sinners generally.

A. ii.

Exhor=

A B C
D E F

G H I
K L M

N O P
Q R S

T U V
W X Y

Z A B
C D E

F G H
I J K

L M N
O P Q

R S T
U V W

The table.

Exortacion to all men in generall.

Instruction howe men ought to occupy & exercyse themselves in their daily prayers. Fyrst, in the morning when they ryse.

At night when they go to bed.

When men go to theyr worke.

When men are bounde towarde any Journey.

When menne come home agayne or at theyr iourneys ende.

A prayer for Emperour or Kinges

For all teachers of Gods worde.

For them that ligh sicke.

For al women bound with the lordes bandes.

For all men in generall.

For the Citie or towne wheretu a man dwelleth.

For all frutes of the earth.

Grace before meate.

Grace after meate.

Conclusion.

The prologue to the reader.



Euen as muche as all heal-
the, welfare and prosperi- **Micro-**
tye of man consysteth in mus.
the perfect knowledge of
God and of hym selfe,
which knowledge euery man may ha-
boundauntly fynde in the moost holpe
& sacred scriptures, as in a right clea-
re mirrour, & moost perfecte glasse, in
the whiche all men ought to delyte and
exercise them selues both day & nyght,
to the amendement of their lyues, and, **Psalm. l.**
to the edifynge of their neyghbours,
chyl dren, housholde or familye
And considering also that there are ma-
nye in these latter dayes (God amende
it) whiche say that they are good Chri-
stians, and in dede are nothinge lesse. **Apoca. ii.**
I haue therfore taken vppon me after my
simple vnderstanding and learning (w
the liuyng God thozow his moost holy
spirite mought bouchsafe to augment,
strengthen and encrease in me at al ty-
mes) to set forth and brynge to lyght
a very compendious instruccion, to the
prefermente, augmenting and settynge
fourth of the laude, prayse, glorie and
knowledge

The prologue.

Chrysost.
super ma-
theum ho-
meli 49.
Aug. ad
patres.
Pro. xii.

knowledge of God, and also to the edification, profit, vtilitie and amendinge of all men: and especiallye to the youth, which are of a reasonable age & discrecion. Which (as by daily experience may be sene, through the negligence of their wicked and vngodly parentes) do so miserably and pituously rōne astraye, in all maner of disorder, wantonnes, disobedience, lasciuiousnes and in all kynde of vngodly liuing. I scape vngodly parentes: For if they feared God in very dede, as faythfull Christians ought to do, they would vndoubtedly geue their vnderlinges children, subiectes, housholde or familie, farre an other example, instruction and chastisement (euery one in his degree) for to leade a Godly and christian lyfe: walking in the loue and feare of God. But alas, many parentes (which is greatly to be lamented) knowe not them selues (so farre is this miserable and wretched worlde rōne astray, and cleane out of course) wherein their true christianitie consisteth, or wheruppon it is grounded. Nayther knowe they anye thing at all what it is to be a Christian. How is it then possible that they shuld instructe,
teache

The prologue.

teache, and geue good example vnto o-
ther, when they the selues do not know
the moost wholsome doctrine, workes **Math. xii.**
and wyll of their master and true guyde
of Iesus Christ? Thinkinge them sel- **John. i.**
ues to be very perfect Christians, whē
they ones haue receyued baptyme: and
do not consider nor know what Iesus
sayde vnto Nicodemus. Except (sayth **John. 4.**
he) a man be borne of water and of the **and. vii.**
spirite he can not come into the kyng-
dome of God by these woordes myghte
suche Parsons learne to vnderstande **Tit. iii.**
that we maye not onely put oure sure
trust in this that we be onely baptised
in water, as thoughe we shulde thereby
become very Christians, wout hauinge
any respect vnto any other thig beside.
But we muste alter and chaynege our
stone wicked and sinfull conuersacion **Roma. vi.**
with a penitente & sorowfull harte for **Coll. ii. iiii.**
our offences, amēding our life & walkig
in þ feare & loue of god, accordig to the
spirite of a stedfast faith, bringig forth þ **Ephē. iiii.**
frutes of charitie towards our neygh-
bours with all lowlynes and mekenes
according to the voyce of our good and
true shepharde Iesus Christ, in all lōg
sufferaunce breaking our fleshy lustes
I. iiii. and

The prologue.

and desires. Oh but howe farre are the
moost parte of vs, frome this frutefull
vertuous and most holy christianitie?
Mat. xiii. Yea I dare well say, yf men may iudge
the tre by the frutes (as christ sayth me
maye) that there is a greate multitude
which beare the name after christ, chri-
stians, which not withstanding, do far
excede the Jewes, Turkes, Sarazens,
Heathen and Paynims in all kynde of
abhomiable, wickednes and vngodly
lyuinge.

For the Sarazens, Turkes and Jewes,
are a great deale more careful and
vse muche more diligence in obseruing
of the Lawe of their ydoll and seducer
Mahumeth: then we are in the obser-
uing of our christen lawe. The Jewes
do teache their Chylterne, as soone as
they cā speake, to rehearse and declare
þ lawe of Moses euē by roote or woute
the boke. But we wretched catiues are
(truly to our great rebuke and shame)
suche neglygente slouthfull and moost
wretched people, that we haue our chri-
sten relygion in no reputacion or esty-
macion, yea, we set in a maner nothyng
at al by it. Which holy and moost chri-
sten religion, neuertheles God the hea-
uently

The prologue.

neely father through his onely beloued
sonne Iesus christ full of grace and be-
ritie hath declared, publyshed and com-
maunded vnto all men, none excepted
which thinge also we christians do pro-
mys sweare & aduow in our baptisme
to obserue and kepe all the daies of our
lyfe. Nowe might men aske what ha-
ue we sworne? and wherunto haue we
made our vowe and promys in baptisme
to the intente we might kepe the
same, & lyue as christians ought
to liue? I answere, reade, serch
& rātake this litel booke, di-
ligently praying to god
for his grace to illumi-
nate thine vnderstā-
ding, & I hope thou
shalt be þ better
al the dayes of
thy lyfe.



A bypese

A byete summe of the whole Byble.

Of God.

Dent. vi.
i. Tim. ii.
Gen. xvi
Exod. xv.
Gene. i.
Psal. c.iii.
and. x.
Exod. xii.
Iere. ix
Roma ix.
i. Corin. xii

First the holy wrytinges
of the byble teache vs that
there is one god almighty,
þ hath neither beginning
nor ending: whiche of hys
owne goodnes did create al thinges: of
whome all thinges procede, and wout
whome there is nothig: which is righ-
tious & merciful: and whiche worketh
all thinges in al after his wil, of whom
it may not be demaunded wherfore he
doth this or that.

The creation of man

Ethen that this very God did create
Adam the first man after hys owne I-
mage and similitude, and dyd ordeyne
and appoynte hym lord of all the crea-
tures in the earth.

Spune

of the whole byble.

Synne.

Whiche Adam by the enuy of the deuell, disobeyinge the commaundemēt of his maker, did first sinne & brought synne into this worlde, suche and so great that we whiche be sprong of him after the fleshe, are subdued vnto sinne, death, and dampnacion brought vnder the yoke and tyranny of the deuell.

Sapl. ii.
Roma. v.

Ephe. ii.

Christ was promysed.

And further that Christ Iesus was promysed of God the father, to be a sauour to this Adam, Abraham, Isaac, Iacob, Dauid and the other fathers, which should deliuer them from their sinnes and tyrannye of the deuell, that with a quicke and lyupnge saythe woulde beleue this promys and trust of this Iesus Christ, hoping to haue this deliuerance of and by him. And truly this promys is very ofte rehearsed in the bookes of the olde testament, yea, & the olde Testament is this promys: as it is called the newe, whyche teacheth that this promys is fulfilled.

Genes. iii.
xii. xxi, 2.
xxviii.

The lawe.

And

A bryefe summe

Exod. xx.
and. xix.

Rom. v.

Deut. 27

Gal. iii.

1. Cor. i.

Heb. io.

And that in the meane season while the fathers looked for saluation and deliuerance promysed, because mans nature is suche that he not onely can not, but also wyl not confesse hym selfe to be a sinner, and specially suche a Sinner þ hath neede of the sauynge health promised, the Lawe was geuen wherthroughe men might know synne, and that they are sinners: whē they se that they do none of the thinges, that the lawe biddeth or commaundeth thē, with so glad and wyllyng a mynde as God requireth, but rather agāst their wylles, without affection, & as though they were constrained with the feare of that hel which the lawe threateneth saying: cursed be he that mainteyneth not all the wordes of this lawe to kepe them. And that this lawe was geuen to the intent that synne and the malice of mens hartes beyng thereby the better knownen, men shoulde the more feruently thirst after the coming of Christ: which shoulde redeame them from their synnes. As it was figured vnto the Jewes, by many ceremonies, hostes and sacrifices, which were ordeyned of god not to the intent to take away synnes, but

of the whole Byble.

but to shewe and declare that he shulde
be put away by faith in the saluacion
promised thorow Christ: and whiche
nowe be put awaye by the cominge of
that Christ, which is the very hoost of
the father that taketh away all synne

Joan i.

The commyng of Christ.

Luke. ii.

Last of al by the bookes of the new
Testament, we are taught: that christ
whiche was promysed and shadowed
in the olde Testament, is sente of the
father, at suche time as he had determi-
ned with him selfe, at suche time (I
say) as all wickednes flourished. And
that he was sent not for any mans good
worke (for they all were synners) but
to the intent that he would truly shew
the habundaunt ryches of hys grace,
whiche he had promysed.

Gal. iiii.

Ephe. i.

Roma. v.

Titum. iiii.

Ephe. ii.

Roma. v.

Joan. i.

Elay. liii.

i. Iohn. ii.

ii. Peter. i.

Hebru. ii.

The lambe of God.

In the newe testamente therefore
it is mosse euydently declared that Je-
sus Christe the true Lambe and ho ste,
is come to the intent to reconcile vs to
the father, payinge on the crosse the pu-
nyshment

A bryefe summe

Rom. v.
John. iii.
and. vi.

in thement due vnto oure sines; and to deliuer vs from the bondage of the deuell (vnto whome we serued throughe synne) and to make vs the Sonnes of God, syth he hath geue vs þ true peace and tranquillitie of conscience, that we no longer doo feare the paynes of hell: whiche fear is put away by the faith, confidence and assurance, that the father geueth vs drawinge vs vnto hys sone. For that fayth is the gift of god, whereby we beleue that Christ is come into this world to saue sinners: which is of so greate pith, þ they whiche haue it, desire to perfourme all the duties of loue to all mē, after the exāple of christ

The holy ghoost.

1, Corin. i
and. v.

Ephesi. i.

Rom. vlii
and. v.

For say the ones receyued, God geueth his holy ghoost, wherewith he tokeneth & marketh al that beleue: whiche is the pledge and earnest that we shall surely possesse euerlasting life, and that geueth witnes vnto our spirit, & grateth this faith in vs, that we be the sonnes of God: pourig therewith that loue in our hartes which Paule describeth and setteth out to the corinthiās. By

Chat

of the whole Byble .

that sayth and confidence in Christe, i. Cor. xiii.
which by loue is mighty in operation,
& that sheweth it selfe thorow þ wor- Gala. v.
kes of loue, serigmen therto, but þ (I
say) we are Justified: that is, by t hat
faith, christes father (which is bec ome
ours also thorowe Christe oure bro- Heb. i.
ther) counteth vs for rightuous & for ii. Cor. i.
his sonnes: imputing not our sinnes Titu. ii.
vnto vs thorowe his grace.

Good woorkes.

To conclude, he came to the in-
tent that we beyng clenfed from oure
wicked and abhominable sine, & sanc-
tified vnto God the father: that is ha-
lowed vnto the vse of the Father to ex-
ercise good woorkes, and forsaking the
woorkes of the flesh, shoulde frely serue
in rightuousnes and holynes al our ly-
felong: thorow good woorkes whiche Luke. i
God hath ordeined to þ intent that we Eph. ii
shoulde walke in thē, declaring our sel-
ues therbi to be surely called vnto this
grace, which woorkes who soeuer hath
not, declareth that he hath not faith in
Christe.

Christ our master.

Vnto

A byef summe

¶ Unto whom we must come, & follow
 him with a chereful harte, that he may
 instruct and teache vs: for he is oure
 master, meke and humble of harte: he
 is oure example of whome we muste
 learne the rule of good liuing: further
 he is our priest, hys byshop and onely
 mediatour, which now sitte on the
 right hande of God the father, is oure
 aduocat and praieth euer for vs: which
 wyll vndoubtedly obteyne what so-
 euer we desire ether of hym or of hys
 father in his Name: If we beleue
 that he wyll do it: for so hathe he pro-
 mysed. Let vs therefore not doubt, al-
 though we sometime sinne, with a con-
 fidence to come vnto him, and wyth a
 lyuyng and vndoubting faith that we
 shal obteyne mercy. For therefore came
 he to thynntente to saue sinners, neither
 requyrez he anye thinge more of vs,
 then to come vnto him without feare.

This is that Christ Iesus, whych
 after he hath kylled the mane of sine w
 the bryth of his mouth, shal sitte in his
 Maiestie and Iudge all men geuinge
 vnto euery one the works of his bodye
 accordig to that he hath done, whether
 it be good or bad: and that shal say vn-
 to

of the whole byble.

to them that shalbe on hys righthand.
Come ye blessed chyl dren of my father
inheret ye the kingdome prepared for
you from the beginning of the world:
And vnto them that shalbe on his lyft
hande, depart from me ye cursed into
euerlasting fyre: which is prepared for
the deuell and his aungels. Then shal
the ende come, and he shal delyuer vp
the kingdome to god the father. i. corin. v

To the intēt that we shulde know
this, by the goadnes of God, working
by his holy spirite, are the holpe wri-
tinges of the byble geuen vs: That we
shuld knowe (I saye) and beleue that
there is one God, and Iesus Christe
whome he hath sent: & that in beleuig
we shuld haue euerlasting life thoro
his name. An other fōndacion thē this
can no man haue: and saynt Paule de-
scribeth that he bee holden a cursed that
preacheth any other sayth and saluaci-
on, then onely by Iesus christ: yea al-
though he it were an aungell of heauen.
For of him, and thoro we him, and for
him are all thinges, to whome with
father and the holy ghost, be honour &
glory for euermore. Amen. i. cor. iiii.
ii. Pet. i.
Ion. xviij.
and. x.
i. cor. iiii.
Gala. iii.
Roma. xi.

B. i.

Thre

A christian instruction

Thre thynges are nedefull
and expedient for a man to know
to his saluacion, after that he
is ones come to lawfull or
reasonable age and vnder-
standinge.

First.



A man must know what he
ought to doo, and what he
ought to leaue, to the intēt
that he may know which
is good, and do the same:
and that he also may know which is e-
uel, and leaue the same. And this do þ
r. commaundementes of God teache
him, called the lawe geuen by Moyses.

Secondly.

When a man doth ones fele that he
of his owne strength and power, is not
able to do or to leaue these thynges w-
out the helpe of God (for the fleshe as
it is wrytten to the Romaines, can not
fulfyll the Lawe) that he maye knowe
where and by whome he may obteyne
helpe, comfort, remedye and grace, for
to fulfyll the lawe. For he muste be all
fulfylled so þ ther maye not bee one io-
te or tytle vnfylled. And this techerh
him.

For all parsones

him the holy churche belefe or Crede.
And finally, when a man perceyuerth
his belefe or fayth (in which all depen
deth & consysteth) to be so feable and
weake, that then he may knowe wher
and by whom he may take his refuge
to be holpen and strengthened therin.

And this teacheth him the prayer of
our lord Iesus Christe.

Concernyng the before named
first article: sayncte Paule to *Exo. xix.*
Romaynes i the. iii. chap. saith *Roma. iii.*
on this wise: By the lawe (sayth he) co
meth but the knowledge of synne.

Therefore because that no man should
boaste and vaunte him selfe of his ver
tue and holynes, but rather with al hu
militie, lowlynes and mekenes, know
ledge and confesse with the publicane,
howe wretched synfull and myserably
he is I do therefore particularly declar
and set before al mens eyes: the. x. com
maundementes of oure Lorde God al
mighty geue vnto Moyses in two Ta
bles made of stone, wherof that euery
table (as Iosephus describeth) particu
larly conteyneth fyue commaundemen
tes: In or by p which two tables (as it
wer in a cleare mirrour or glasse) euery
man

*Antiqui. li.
ii. 3. cha. 6*

A chyrstian instruction

man may most easely see, fele and pers-
ceau the whole estate of his harte.

Iere. v.

The first commaundement of þ
first table, teacheth feare, loue,
fayth, hope, and sure confiden-
ce and truste in god aboue al thinges, &
soundeth thus.

**Exo. xx. a.
and. lvi. c**

I am the Lorde thy God,
whych haue broughte the out
of the lande of Egypte fro the
house of bondage, thou shalt
haue none other Gods in my
sighte.

That is.

**Mark. xii.
Deut. vi.
and. xxx. b.**

Thou shalt only praye in spirite &
beritie vnto God the creatour, ruler &
preseruer of all thinges. Thou shalt
loue the same Lorde God wyth all thy
harte, with all thy soule, with all thy
mynde, with all thy strengthe. Thou
shalt put thy trust, fayth, hope and con-
fidence in him onely. Thou shalt loue
him aboue all thinges. Thou shalt
feare him and serue him onely with al
thy harte, with al thy mynde. &c.

Now, where as I do heare saye, serue
him onely, ye may not vnderstand but
that

For al parsones.

that seruantes are bounde to serue their masters, and subiectes their superiour powers, with such lyke with all due reverence.

Agaynst this commaundement do.

All they which put their trust, comfort, refuge, confidence and moste speciall succour & hope more in any creatures (howe holy soeuer they be) then in God the father almightie, through his only and derely beloued sone Iesus Christe our lord.

The second commaundement teacheth an inward beholding of the invisible things of God (that is his everlasting power and Godhead) by meditation, beholding and considering of the visible things, made & created by the infinit power of God, and foundeth thus.

Reg. v.
Roma. i.

Thou shalt make the no grauen ymage nor anye similitude, neither of it that is aboue in heauen, nor of it which is benethe vpon the earth, nor of it that is in the water vnder the earth, worshippe them not, nor

Exo. xx. i.
Leuit. xv.

B. iii.

serue

A chʒistian instruction

serue them not: for I the lorde
thy God am a gelous God vissi
tinge the sinne of the fathers
vpon the childʒen vnto y third
and fourth generacion of them
that haie me: And do mercy vpon
on many thousandes: that loue
me and kepe my commaundes
mentes.

That is.

The Lorde God forbiddeth not
the makinge of Images or symplytu
des so farre fourth as they be not abu
sed. But he doth forbid the Idolatry,
supersticion and false relygion which
these folyshe, brayncles, frantye and
mad people haue vsed and yet in many
places (God amēd it) do vse in cūnyng
and gaddyng with thē by the streates
bearing them on theyʒ shoulders, roa
cynge and crying lyke madde people,
and lyke Turkes heathen and infidels
(whiche knowe not G O D in dede) in
setting them in their churches, houses
& els where, in lighting of candels ta
pers and kneeling and crouching before
them

foz al parsones.

them, in gylting and arraying of them
with veluet, sylke. &c. suffering in the
meane ceason oure euen Christe to pe-
rish for colde and for lacke of succour.

Sainct Iohn also reprehendeth them Iohn. 6.
sayinge: Babes kepe your selues from
Images oz similitudes.

Lykewise the Prophet Esaye sayeth. Esay. 42.
GOD (sayth he) is gelous, he wyll ge-
ue his Power to none other, neyther
his honour to the Gods.

Agaynst this commaunde-
ment do.

All they of whom the Prophet Iere- Jere. i.
and. iii.
my wyrteth in diuers places, they (I
say) which forsake and leaue god and
come heare and there to Images and
Symplytudes made of stone, woode,
golde and syluer, for to obteyne com-
forte helpe, and remedye. Neyther are
they ashamed to speake with him that Dapi. xii.
is without soule, and to call for health
vnto him that hath no myght, and cal
for lyfe vnto the deade.

The thyrð comaūdement teach- Leuit. xix.
Ecl. xxi.
1 Sal. cxii.
eth to extolle, laude, prayse and
all reuerence to Magnify the
B. iiii. mooste

A chzistian instruction

moste blessed name of God, and count-
Dether .13. beth thus.

Dan. 2.3.

Deut. v.

Leuit. 24.

Thou shalt not take the na-
me of y^e Lord thy god in vaine.
For the Lorde shall not holde
hyin vngiltie that taketh hys
name in bayne.

That is,

Thou shalt in no wise sware nor
Leuit. xix. curse, but thy saying shalbe yea, yea, &
Math. v. no, no. feare and tremble when thou
Jacob .v. namest the same. And be not ashamed
psal. lxxiii. to confesse the same name before men,
xxiii. v. xv. but laude, prayse, blesse and call vpon
the same moste holy name. If thou art
in daunger or in any uede, take your re-
fuge to the same name of the almighti
God, as to a most sure ancker.

Agaynst this commaundement.

Ecc. xlii.

Leu. xxiii.

i. Cor. vi.

Do all they which for a lyght matter,
do name the same moost holy name of
God, Curse, sweare and blaspheme by
the same, in sicknes or aduersitie. And
they also, which vse the same name to
forcery or witchcraft. And they which
attribute, reken or accompt al honour
vnto

foz al parsones.

unto them selues.

Furthermoze al they that take god to witnes in a false matter. And they which do not stedfastly trust and beleue to be true all that which God hath spoken and taught. Or they which epther do heare or se the same most holy name despyed and dishonoured, and do not withstande the same to the uttermost of their power. But to swear in a iust cause to Gods honour and to the proffit of thy neighbour, beig thereto required by the iustice or officer, is not forbidden here.

The fourth Commaundemente teacheth to haue a quyet hart in god, (??) ceasing from all bodely labour, and soundeth thus

Remembze the Sabbath Day that thou sanctify it. Sixe dayes shalt thou labour and do al thi worke: But y seuenth day is the Sabbath of y lozde thy God.

Mat. xii.
i. Corin. x.
Roma. x.
Esay. lvi.
Exo. xx. b.
i. xxiii. b.

That is

Cease from all bodely labour and
B. v. trouble

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trauaile, and from ſinne, and do good
reſting in God, hearing his word, and
ſet rightuouſnes before thine eyes, all
the dayes of thy lyfe: ſuffering hym to
worke thy health & ſaluacion through
Jeſus Chryſt, and reſt in him.

Syre daies mayeſt thou labour &
do all that thou haſt to do: But the ſe-
uenth daye is the Sabbath of the lord
thy God, in it thou ſhalte do no maner
of worke: Neither thou nor thy ſonne,
nor thy daughter nor thy ſeruaunt, nei-
ther thy cattell neyther yet thy ſtraun-
ger that is within thy gates. For i ſixe
dayes the lord made heauen and earth
and the ſea, and al that in them is: and
reſted the ſeuenth daye. Wherefore the
lorde bleſſed the ſeuenth day and hallo-
wed it.

Mat. xii.
Eſay. lvi.

Chryſte ſayde, it is lefull to do good
on the Sabbath daye. Therefore the
ſonne of man is lord euen of the Sab-
bath daye. The lorde ſayth by his pro-
phet: Kepe equitie and do right. &c.
Bleſſed is the man that doth this, and
the mannes chylde whiche kepeth the
ſame.

He that taketh hede that he vnhal-
lowe not the Sabbath (that is) if thou
kepe

For al parsones.

kepe thy selfe that thou do not euell for
to unhallowe the Sabbath, but to ful-
fyll my couenaunt (saythe the lord) the
shalt thou be called to the pleasaur ho-
ly and glorious Sabbath of the lord.
Wher thou shalt be in honour: so that
thou do not after thine owne Imagy-
nation, neyther seke thine owne wyl,
nor speake thyne owne wordes.

Let vs feare therefore (sayth Sayncte Heb. xiii
paul) least any manne forsaking the
promes of entringe this rest, shoulde
seme at any tyme to haue bene disapoin-
ted. For to vs is declared the Gospell,
as well as to the. But it profitted not
them that they heard the word.

Because they that heard it coupled
it not with fayth. For we which haue
beleued, do enter into this rest. &c. that
is to say, into eternal lyfe, which christ
the lord of the Sabbath hath obtained
for vs.

Agaynst this commaundement do.
All they whiche vpon the sondaye, yea
at all times when they can or maye, do
not heare gods worde, for to be taught
and instructed by the same. And they
which onelye trust vpon theyr owne
wisdome. They which attribute theyr
good

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good workes (in case they haue any) to them selues: and not to god. Also they which spende and consume their time vpon Soudayes and other dayes in slothfulnesse, in drinkeinge dronke, in vayne talke, in dicing, carding, gamig fightyng, dauncing and such lyke wickednes abusing the day and tyme: As by experience dayly may be sene, at fayres assemblies, bankettes and feastes, where as menne haue greate delyte in harpes, rebeckes, fiddels, tabzettes, flutes pipes and muche drinking: but the poore are litle remembred or regarded. And spend and wast thus theyr tyme in al disorder & vngodly lyuing: wher as they ought on suche dayes moost of all to hear gods word to distribute their almes to the poore, to visitt the sicke, to prayse and thanke god and to confesse and bewayle theyr sinnes which they all the weke before haue committed.

Esay. v.

Deut. xxi.
gene. ix.
Eccl. iii.

Tit. iii.

The fyrste commaundement teacheth to be subiect and obedient vnto our elders, as fathers and mothers and superiour powers wyth all humilitie and lowlynnes, alwayes in the feare of God and soundeth thus.

Bo

For all parsones.

Honoure thy father and thy mother, that thy dayes maye
be longe, in the lande whiche
the lord thy God hath geuen
the. Mat. xv.

That is.

Honour thy father and thy mother
from thy whole harte, and forget not
the sorrowfull trauayle that thy mo-
ther had with the, remembre that thou
wast borne thorow them, & how canst
thou recompence the the thinges that
they haue done for the? Sapiente Paul
le sayth: honour thy father and thy mo-
ther: this is the first commaundement
þ hath any promes: that thou maist be
in good estate, and lyue longe vppon þ
earthe. By this comaundement christe
teacheth vs not onely to haue our fa-
ther and mother in reuerence, & to obei-
the, but also to minister vnto the in ne-
cessitie. The children of wisdom are
a congregacion of the rightuous, and
their exercise is obedience and loue. Eccle. vii.

¶ Heare me your father (o my dear
chylde) and do thereafter, that ye may
be safe. For þ lord wyl haue the father
hono- Eph. v.
Math. xv.
Mark. vii.

Eccle. iii.

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honoured of the children, & loke what a mother commaundeth hir childʒe to do, he will haue it kept. Who so honoureth his father, shall haue ioye of his owne children: And whan he maketh his prayer he shalbe hearde. He that honoureth hys father, shall haue a longe lyfe: & he that is obedient for the lords sake, his mother shal haue ioye of him. He þ̄ feareth the lord, honoureth his father & mother, & doth thē seruice as it wille to þ̄ lord him self. Honour thy father, in dede, in word, & in all patience þ̄ thou mayst haue his blessing. For the blessing of þ̄ father buildeth þ̄ houses of þ̄ children: but þ̄ mothers curse roteth out þ̄ foundacyons. He þ̄ forsaketh his father shall come to shame: & he þ̄ defileth his mother is cursed of God. My sone perfourme thy workes w̄ louing mekenes, so shalt thou be loued aboue other men, and shalt finde fauour in þ̄ syghte of God. Honour the elders that haue cure of soules, as pastoures, Curates, Priestes, Scholemasters, declarers and preachers of Gods worde, yea thou shalt honour them with double honour, that is, we ought not only to be obedient vnto their doctrine and learning

For all parsones.

learning, but we are also bound to find them bodely foode, sustenaunce and al other necessities.

The scripture sayth, thou shalt not mossell the mouth of the ore that treadeth out the come: And the labourer is worthy of his rewarde.

Deut. xxv
Math. x. a.

Submyt your selues also vnto the higher powers, as Emperour, Kinges princes and rulers: and geue them such tribute, tolle, custome and honoure as is due to them: And in lyke case to thy lord or lady, master or maystres, alwayes with the feare of God.

i. Cor. ix. b
Heb. xiii
Roma. xiii
a. and. b

Agaynst this commaundement do. All they which are ashamed of their elders in their pouertie and nede, or they which angre them, bere the curse the, murmur, grudge, or are rebell agaynst them. Furthermore they which slander and blame the mynisters of Gods worde.

Eccle. iii.

Item all they which make any tumulte, diffencion or debate agaynst the superiours, yea although they wer wicked.

i. Peter. iii
Leuit. xix.
Eccle. viii
i. Tim. v.

They whiche wpll not obey their Master and Mastres. They whiche wpll not ryse vp before a graye heade,

ii. Reg. iii.
Gen. iiii.
Roma. xii.

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nor giue reuerence vnto the aged.

1ſal. xxxii
Heb. xii.

The ſixth commaundemente teacheth
peace, vnitie and quietnes with euerye
man whether it be frende or foe, and
ſoundeth thus.

**Thou ſhalt do no
murther.**

That is.

1. Peter. ii.

Thou ſhalt beare no rancure, enuy
or malyce in thy harte: thou ſhalt not
chyd, fight, mocke nor ſcorne with any
manne.

Math. v.

Thou ſhalt not bakbite neither deſi-
et to be auenged. Wyl and wiſh them
good that do euil. Blesſe them that cur-
ſe you. Be not hinderfull to anye man
in worde, thoughte, or dede, that you
may be perfect children of your father
which is in heauen. For he maketh the
Sunne to ryſe both on þe euell and on
the good, and ſendeth his rayne on the
iuſt and on the vniuſt. He that loueth
not his brother, abideth i death. Who
ſoeuer hateth his brother, is a murthe-
rer, &c.

1. Pet. iii.

Agaynſt this commaundement do
all they which auenge one euell with
an

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an other, Whiche are wroth and angry
with their neighbours. Whiche there
prouke, mocke, deryde or dispise their
Christian brother. Whiche vpbrayde
their neighbours, casting the their fau-
tes in their teth. Whiche forgeue not
their ennemys, and praye not for the.
Whiche chide, braule, fight and such ly-
ke. And he that doth al these before na-
med thinges, doth not onely agaynst
this commaundement: but also al they
which do not let, hinder, correct, and to
their power punish these before named
euels. This commaundemente is not
transgressed by rulers and iudicers
in that they vse the sword of Justice
rightfully in punishing of the wycked
and in defending of the good.

Lactantius
de be-
nef. lib. 2.
vi. cap. xi.

Rom. xii.

The seventh commaundement teach-
eth chastitee, honesty and Chasti-
tie, both in wordes, dedes and thoughtes,
and soundeth thus.

Eccl. i.
Math. v.
Pro. xxii.

**Thou shalt not commit
adultery.**

That is.

Kepe your sinnes from wanton-
nes, and from the workes of all maner

Eph. iiii.
ii. Tim. iii

E. i.

of vil-

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of uncleannes. Auoyde and eschue all
excesse of deynitie meates and drinckes.
Eschew also all Adclnes and the occa-
sions which may prouoke to wanton-
nes and uncleannes.

Ezech. xvi.

Mat. v.

1 Cor. vi.

Christ saith, ye haue heard how it was
sayd to them of olde tyme. Thou shalt
not commyt adultery: But I say vnto
you, that who soeuer loketh on a wifc,
lusting after her, hath committed adul-
tery with her alredy in his hart. And
saynet Paule sayth: know ye not that
your bodies are the members of Chry-
ste: shall I now take the members of
Christe and make them members of
an harlot? God forbydde. Do ye not
know that he that coupleth him selfe
with an harlot is become one body: for
they (sayth he) shalbe two in one fleshe.
But he that is ioynd vnto the lord, is
one spirite. Flye fornicacion: Euerie
sinne that a man doth, is without the
body: but he that is a fornicatour, sin-
neth agaynst his owne bodye. Either
know ye not that your bodies are the
temple of the holy ghost: which dwel-
leth in you, whome ye haue of God.
And howe that ye are not your owne,
for you are deelye bought. Therefore
glorify God in your bodies & spirittes
which be

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which are Gods. Let wedlocke be had Deb. xxi.
in prync in all pointes, and let the cham-
ber be vnderfyled: for whorekeepers and
aduouterers God wil iudge.

Against this comaundement do.
Al they which beside lausfull matrimo-
ny haue any carnal copulation, or com-
myt any vncleannes with vnylike crea-
tures agaynst nature, and agaynst the
lawe of God. Suche as stirre, moue or
prouoke other parsons to lechery and
vncleannes, with songes, ballettes, Ri-
dels, vncomly language, bawdy wor-
des, gesture, countenaunce, felinge and
groping. They whiche do not auoyde
or eschue all glotony, drunkennes, out-
rage, ydelnes & all fleshye desires: for
such vices prouoke to all kynde of vn-
chaste living. And vnder this comma-
ndement is comprehended rauishing of
women, whore hunting, bawdy places,
stewes, dishonest houses in a towne or
Cittie: which are denues of thyers and Rom. i.
robbers, to the destruction of menies
goodes, bodies, and soules. And they
which commit these enormities and
wickedneses are not only gilty herse,
but also all they which suffer them, &
do not perturb, let or hinder them to Iosue. vii.
Gen. xxxi.
their

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their power.

1. Cor. ix.
Pro. xvi.

The eighth commaundement teacheth lyberalitie, mildenes and through a broken spirite not to esteeme riches, & soundeth thus.

Thou shalt not Steale.

That is.

Math. v.

¶ Be hinderfull to no man, but further, helpe, counsell, parte and distribute gladly of all that which thou hast receyued more of God then other men, whether it be in worldye goodes and temporall substaunces, or in spirituall giftes, as learning, wisdom and good counsell. Yea giue to him that asketh, & from him that would borowe, turne not thy face.

Math. x.
Math. vi.

¶ Christ sayth: Steale not. Defraude or begile no man. If any man will sue þe at the Lawe, and take thy coate from thee, let him haue thy cloke also.

1. Cor. vi.

¶ Paule also sayth: now is there vtterly a faulte amonge you, because ye go to lawe one wth an other. Why rather suffer ye not wrong? why rather suffer ye not your selues to be robbed? Yea euen your selues do wronge and robbe, and that the brethreu.

Ephe. iiii.

Let

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Let him that did steale, steale no more:
but let him rather labour with his hā
des some good thig, that he may haue
to giue to him that nedeth.

Against this commaundement do.
All vsurers, and they that craftely de-
fraude, deceyue and begile theyr neigh-
bour, whether it be priuely or apertly.
And they which do pyll and poll other
men of theyr goodes, by false learning,
processe, weyght, measure, coyne, ware
or marchaūdise. Also they which kepe *Leuit. xix.*
a way or withhold the labour of their e-
uen Christen, or deny the dette whiche *i. Ioan. ii.*
is due. They which do se their neigh-
bour in nede, and will not helpe or suc-
coure him to theyr power.

They that do not defende the losse of
their neyghbour to their power.

And in this commaūdement is compre-
hended all strife, debate and variaunce
for fylthy lucrees sake. Finally, al that
whiche in any wise maye apperteyne
to auarice or couetousnes.

The nyuth commaundement tea- *Dan. xii.*
cheth alwaies and euery where *Psal. viii.*
to be rightuous, iust, true, & vp- *lxvii. lxvii.*
right in wordes, without al doublenes *xxvi.*
Heb. xii.
C. iii. OF

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of harte, and soundeth thus.**

**Deut. xii.
P. 10. 15.**

**Thou shalt beare no false
wytnes agaynste thy neygh-
boure.**

That is.

1 Pet. iii.

Mar. xiii.

Eph. iii.

Eph. v.

Math. x.

**Quoyde al lies and speake alwayes the
trueth wout respect of money, goodes,
giftes, rewardes, mede, drede, fauourc,
frendshippe, oz hatred, alwayes wth fied
fastnes. Also fearig no man, not regar-
ding the losse of body oz goods. Judge
alwayes rightfully without excepcion
of parsones. Refraining thy tongue
from euill talke, and thy lippes that
they speake no gyle: eschewing euil, &
doing good. For of euery ydell worde
that thou hast spoken, must thou giue
account at the day of Judgement. Let
no fylthy communication procede out
of thy mouth, but þ is good to edify wth
all. Let all bitternes, fearnes, wrath,
roaring and cursed speaking be put a-
way from you. Let no filthynes, folish
talking nor iesting (which are not com-
lye) be ones named among you: but ra-
ther geuing of thanks.**

Against this comaundement do.

an

For all parsons.

All they whiche hide, couer, cloke or do not declare the trueth. Or they which falsely do enterprete or expound Gods most blessed word, turning, wastying, & wrpythynge the same, to their insatiable gredences, auarice & couetousnes, & not to the honour of God, nor to p edifying and learning of their neyghbour. They which falsely do lye in the lawe, before the iustice or els where. They p speake with two tounses. They that boast them schies in theyr cruel, and or ther in their wickednes. They that beare the fire in the one hande and the water in the other hande, beinge double of harte, or wauering with al windes, as traytours are wont to do.

Matl. l.

Ecle. v.

Ecle. ix.

The tenth commaundement teacheth to dyspyse all transpitory thinges, and not to couet or desyre the thinge whiche is thy neyghbours, and soundeth thus.

Thou shalt not desire thy neighbours house, nor his wife, nor his seruaunt, nor his maide, nor his Oxe, nor hys Ass, nor any

Ciii.

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That is.

Luke. xii. **Heb. xiii.** **1 Tim. vi.** **Colo. iii.** **Math. vii.** **Mark. xii.**
¶ Let your conuersacion be without e
couctousnes, and be content with that
ye haue already, and couet not þ thing
which another doth possesse, but hauig
foode and rayment (not further regar-
ding transitory thinges) seke, desire
and wysch for the thinges which conty-
nue and endure for euermore. What so
euer you would that men should do to
you, euen so do to the. To loue a mans
neyghbours as him selfe is a greater
thing the al burnt offrises & sacrifices.

1 Tim. vi.
¶ Be not ouercome with lust, for þ care
of this worlde, and the deceptfulnes of
riches choke the worde. Bodlynnes is
great riches, if a man be content with
that he hath. For we brought nothing
into the worlde, and it is a plaine case,
that we shall cary nothing out. When
we haue food and rayment let vs ther-
with be content. They that wil be riche
fall into temptation and snares, and
into many noysom lustes, which draw
ne men in perdition and destruction.

For couetousnes is the roote of al e-
uill

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well, whiche while some lusted after,
they erred from the faith, and tangled
them selues with many sorowes.

Agaynst this commaundement do:

Althey which through an insatiabie
couetous harte, not only do steale and
robbe by force, violence or otherwise:
but also they which with an inward de-
sire wold do þe same in case it wer pos-
sible to them, or that they could bring
it to passe. For our sauiour Christ saith Math. v.
him felse in the Gospell, that not only
he which hath to do w an other mans
wife, is an aduouterer: But also he
which loketh on an other mans wife
(lusting after her) hath comitted ad-
uoutery with her already in his harte.
Thus than is this last comaundement
of coueting and desiring the ful come
and conclusion of all the other before
named commaundementes. Eccle. xli.

God sayth, Deute. vi.

These wordes which I commaunde
the this day, shalbe in thine heart, and
thou shalt whet them on thy children,
& thou shalt talke of them when thou
arte at home in thy house, and as thou
walkest by the way, and whan thou li-
est downe, and whan thou risest vp: &
thou

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thou shalt binde them for a signe vpon
thine hande: and they shalbe papers of
remembraunce, betwene thine eyes, and
thou shalt write them vpon the po-
stes of thy house, and vpon thy gates.

Deut. xii.

Take heede, and here al these wordes
which I commaunde the that it maye
go wel with the: and with thy childre,

Deut. vi.

after the for euer. See thou doo that
which is right in the sight of thy lord,
that thou mayest prosper. Ye shall not
do after al the thinges that seme good
in thine owne eyes: but what soeuer I
commaunde you, þ do: and put nought
thereto nor take ought therefrom. Curs-
ed be he that maynteyneth not al the
wordes of this lawe do to them.

Deut. xxx
vii.

1. Reg. vii
Luke. x.

These before named tenne com-
maundementes did the Lorde
God geue vnto Moyses bys
seruaunt (as we haue before declared)
in two tables made of stone. Whereof
in the first is comprehended or contey-
ned, the first, cheefest and moost princie-
pall commaundement, of the whiche
Christ speaketh, saying: Thou shalt
loue the lord thy God with al thy har-
te, with all thy soule, and with al thy
in pnde.

Math. xii.

Deut. xiii.

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Minde. This these commaundement
and summe of the first table, comprē-
deth in it fyue other speciall commaun-
dementes, in the which we may knowe
and learne, what we ought to do, and
to leaue, in that which concerneth or
toucheth God our heauenly father.

¶ And in the seconde table is comprys-
sed the second commaundement, lyke
vnto the first, that is to saye: Thou
shalt loue thy neighbour as thy selfe.

That is.

¶ What soeuer thou wouldest that Math. vii
other men should do to the, do euen the
same vnto them. This commaunde-
ment comprehendeth also in it, fyue o-
ther commaundementes, in the which
we may learn to knowe what we ought
to do, & to leaue, in þat which concerneth or
toucheth our euē christē or neighbour.

So that in these two commaundemē- Rom xiii.
tes are comprehended the whole lawe
and prophetes. And euery man maye
lightly perceyue, that therein, although
the woordes are fewe (are very playn-
lye and perfectly declared, al kinde of
good workes and commaundementes,
which in any wise might be commaun-
ded or geue to any mā, both for to leade

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a vertuous and Godlye lyfe towarde
des God, & also howe to vse and beha-
ue our selues w our neighbour, bothe
to lyue & to dye. And whosoever shall
do his vttermoſt diligence to the obser-
uation and keeping of the same, he ſhal
not neede to rest one houre in the which
he might ſai: what good workes might
I do, whiche might be gratefull, plea-
ſaunt and acceptable vnto God? Ney-
ther let no man maruaile although he
ſynde not here commaunded that we
ſhuld do any thig to our own behouſe:
but that we ſhould do it to the behouſe
of other, that is: fyrſte to God and af-
ter that to our neyghbour. So that al-
though (in maner of ſpeakinge) a man
were blinde, yet not withſtāding may
he eaſely heare, ſe and fele that the ful-
filling of the lawe, doth conſiſt in loue
and charitie. I meane not loue and cha-
rite towards our ſelues, but towards
other. Wherby it may iuſtlye be ſayd:
He lyueth beſt, that liueth to other. As
gayne, he lyueth worſt, ꝑ lyueth to him-
ſelfe. And therfore may eaſely be ſpied
how fewe there be which lyue wel and
vertuouſly. To the which the prophet
Dauid and. S. Paule iuſtly ſay: Ther

Psal. xlii.

liii

Roma. iii.

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is not one that lyueth as he oughte to lyue, no not one, accordig as the before named ten cōmaundemētes do require.

Here might a man aske.

What remedy then? Is ther no man that liueth as he ought to do? And it is written in the lawe: Cursed be euery man, which continueth not in al thynges that are written in the boke of the law, to do the. Who the can be saued? Shall we all be dāpned? Heare the sayinge of. S. Paule: God (sayth he) haue comprehended al men vnder sinne, and that by and through the law which geueth vs the knowledge of our sinnes: to the intent that he shuld haue mercy on all men: And that through sayth in Iesu Christe our redemer. By, in, and through whome, all that the carnal mē were not able in the fulfillinge of the lawe, is nowe al fulfilled and wholi finished for vs, through his precious death. Vanquishinge, hell, sinne, deuell and euerlasting death.

Gal. iii.
Deu. xxvii.

Roma. xii.
and. iii.

Act. xiii.

Concerning the seconde artycle before rehearsed. S. Paule to the Galathiās in the thirde chapter saith.

The

Christian Instruction

The rightuous lyueth by faith

Roma. 1.

Then of necessity a man must be-
eue if he will be founde rightuous be-
fore God. And for as muche as the sa-
me sayth or beleue must come through
the hearing of that which men oughte
to beleue: Byue eare, learne and vnder-
stande in the instruction folowing, cal-
led Siboldū Apostolorū, all that a Chris-
tian is chesely bound to beleue. Which
is deuided into thre partes, euen lyke
by the same is acknowledged thre par-
sones, in one indiuidible Godheade or
deitie.

i. Ioan. 1.
Gene. 1.

The first part of the Christen faith
or beleue, maketh mencion of the firste
parson of the holy trinite, God the hea-
uenly father, and foundeth thus.

Malach. 2
Iere. xxxii

I beleue in God the father
almightye, maker of heauen &
earthe.

That is.

I know, thynke, and beleue in my
God. xv. harte, that my God is in heauē aboue
Heb. 12. xi and in the earth beneath, and that there
is none other God, and all thynges be
shew to him and in him. He is the ma-
ker

For all parsons.

Her and creature of al creatures what
 soeuer is in heauen and on earth. The
 lorde is my strength and glorie, and is **Ephesi. 1.**
 become to me a father & a sauiour. Al-
 mightye is his name. Lord who is like **Hebru. 1.**
 vnto the amonge þe mighty that art so
 great in thy holines, fearefull and lau-
 dable, that shewest wonders & reignest
 for euer and aboue? Lord God full of
 compassion and merce, which art not **Erod. 34.**
 lightly angry: but haboundant in mer-
 cy and truth, and kepest mercy in store
 for thousandes, and forgeuest wicked-
 nes, trespasses and sinne. He hath electe
 or chosen vs to be his childre through **Ephesi. 1.**
 Iesus Christ. And therefore we shall
 him onely worshippe, and besides him
 none other god. Also we shall feare him
 as an almighty God: And as a mercy-
 full father shall we loue him, with all **Deut. vi.**
 our hart, with al our soule, with al our **Psalm. 118.**
 power and mindes. And vpon him **Exod. 20.**
 muste stande all our hope. For he is the **Iere. vii.**
 father of light, of the which al mankind **Iaco. 1.**
 lyueth.

¶ Where is there such a God as thou
 art (o lorde) that pardonest wickednes
 and forgeuest offences, and castest all
 our sinnes into the bottome of the sea?

Thus

A chriſtian inſtruction

Thus good lord.

I do vtterly renounce and forſake
the fende of hell, all Idolatry interiour
and exteriour, al witchcraft, miſbelefe
and all falſe doctrine whiche is not
Gods word. **I** vtterly departe, fall and
flee from all creatures, whiche are in
heauen aboue, oz in earth benethe, yea:
and my ſelfe alſo as of my ſelfe. And do
cleaue vnto the onely inuiſible and al-
mighty, whiche is without beginning
and without endynge, whiche hath
made all that is made, and whiche ru-
leth all after hys Godly wyll and pro-
uidence.

Math. i.

Elap. vii.

The ſecond parte of the beleue is, of
the ſecond perſon of the holye trinitie,
God the ſonne, God and man Ieſus
Chriſt our ſauour, and ſoundeth thus.

I beleue in Ieſu Chriſt the
only ſonne of God the father, our lord,
which was cōceyued by the holy goſt,
borne of the virgin Mary.

That is.

I beleue and knowledge with my
harte, and confeſſe with my mouthe,
that the ſame Ieſu Chriſte whiche the
Iewes put to deathe, very worde and
ſede

For all parsons.

rede whiche was promysed to our fore
fathers, Abraham, Isaac and Jacob,
is the verbe soune of the liuinge God,
God and manne: without whome, no
man commeth to God the father: ney-
ther can be saued by anye thyng that **Jo hn. 14.**
harte can thinke, or mouth can speake,
saue onely in and through the same Je-
sus Christ, lord and sauiour of al chris-
tian men. The whiche to my behoufe
and necessitie, was conceyued of the
holy ghoſte, aboue all mens vnderſtan-
dinge, and that without the worke of
man, and without all fleshly power, to
the entente that he of hys owne mere
mercy (for it so pleased hym) shoulde
cleſe, purify, & make ſpiritual both my
concepcion & the concepciō of all men:
whiche cōcepcion is happened in ſinne.
I beleue þ he is borne to myne vſe, &
behoufe of the pure & vndeſiled virgin
mary, a ſonne of god being i God frō þ
beginning, a ſonne of mā, now become
mā, to the intente that he shoulde make
vs the chyldren of God. Of a virgin, to
the intent that he shoulde purifye and
cleſe vs of oure ſpotes and ſpynnes.

Suffred vnder ponce pilate, **Luk. xxiii.**
D. & crucif. **Math. 28.**

**A christian instruction
crucified, deade and buried.
Descended into hell.**

That is,

**I beleue that he suffered the moste
shamefull death and tormentes of the
crosse and that for my transgressio, ini-
quite and synnes, destroyinge thereby
all the tormentes of euerlastynge damp-
nacion, which I haue deserued. He suf-
fred death, wherby he vanquished and
ouercame euerlasting death and damp-
nacion, to the intent that we, through
his death should obteyne immortallite.
He was buried, and descended into
hell, to the intent that we (thoroughe
baptisme) shoulde be buried with hym
in deathe, and now we walke in a newe
spirituall lyfe.**

**Esay. lxxx.
Apoca. v.
Ephe. iiii.
Roma. i.
1. Cor. xv.
Heb. x.
Psal. ciii.
1. Cor. xv**

**¶ The thirde daye he rose a-
gayne from death. He ascended
into heauen. He sitteth at the
righte hande of god the father
almightye.**

That is.

**I beleue that he vppon the thyrde
daye**

For all parsons.

daye (as a vanquisher of hel, deuill and death) rose agayne for our ryghteousnes geuing vs an example by the same his resurrection, that we also shal rype from death at the day of dome.

He ascended into heauen, leadinge away captiuite captiue: to the intent that he should be a true advocate & a faithfull mediatur, betwene God his heauenly father and vs wretched synners. He sitteth at the righte hande of God equall with hys father, rulinge and hauing power ouer all thynges, bothe in heauen and earthe. In whose name al knes must bow, both in heauen, hel and earth. Eph. iii. Philp. ii.

From thence he shall come to Iudge the quicke and the deade. That is. Actum. i.

That is.

I beleue that the selfe same Iesus Christ at the day of dome or iudgement (which day is only known to him) like as he ascended into heauen, shall come agayne to iudge the quicke and the deade. The quicke, that are all faithfull D. ii. full

Christian instruction

Math. 25.
and. xx. c.
Psal. vi. b
mat. vii. b
Luk. xiii. c
Esay, xx. f
Mat. xvi.
1. Corin. v.

full Christians and the dead, that are
aworked, unfaithfull and damned
people. And shall say to the faithfull:
Come herher ye blessed of my father, in
heret the kingdome which is prepared
for you frome the beginnunge of the
world: but (alas) to the damned shall
he saye. Depart fro me ye cursed, into
the everlastyng fyre, whiche is prepa-
red for the Deuell and his aungels.

The thirde parte of the belefe or faith
is of God the holy ghost the third par-
tion of the blessed trinitie, sanctifyinge
all thinges and soundeth thus.

I beleue in the holy ghost,
the holy catholyke church. The
communion of saynctes. The
forgeuenes of synnes.

That is.

I beleue that no man can attayne or
come vnto God the father, than ouelpe
by the woorkes and meane of the holpe
ghoste, who, with God the father tho-
rough Iesu Christe, is woorkinge and
geuing lyfe to al thing, without whom
nothing is luyng nor holy. Further-
more I beleue that here vpon the earth
is

For all parsons.

is a Christian catholyke churche or
congregation of the faythfull, whiche
is nothing els then a communion of the
congregation or assemblyng together
of faythfull christians spirituallye in
one God, in one fayth, and in one bap-
tisme. Of the which congregation or
assemblye, Christe is the head, whiche
congregation also is gouerned and
daylye encreased throughe the holpe
ghost, through or by the administraci-
on of the holy sacramentes and misse-
ries distributed and geue to euery one
by the handes of the priestes, admini-
stratours and preachers of gods word.
Furthermore, I also beleue that no
men can be saued vntles he become a fe-
low membre of this congregation: and
that nether Jew, Turke nor heretike
can or may be saued, vntles he firste be
reconciled and made at one, in & with
the same holy assembly or congregati-
on. In the which, and no where els, is
forgeuenes of sinnes, for he hath re-
ceyued the power of God to binde and
to lose. Thys is the onely spowse of
our lord Iesus Christ, whych is not a-
dorned with glyttering shyning, costly
or transitory thynges of thys worlde,
D.iii, neyther

Mat. 17

A christian instruction

neither hauing dominion nor bearyng rule in riches, kyngdoms, golde, or precious stones, but is abiect, despised, persecuted, oppressed, & troubled, yea, in a maner wholly couered, hid & disguised with bloude through martirdom of the reprobate, & vnfaithfull, whose surest signe or token to know hereby, is the declaring and professing of the gospel, both in word and dede.

Ezech. xxx
John. v.

The resurrection of the bodye and the lyfe enerlasting.

That is

I beleue also that there shalbe a generall resurrection or rising agayne of all men, whiche euer haue bene or curre shall be. So that this corruptible, and transitory flesh and body, after that it shalbe dead, rotten & turned into earth shall be restored vnto lyfe, whiche lyfe both of the soule, and body, I beleue stedfastly, shall neuer ende. To the blessed in euerlasting ioye. And to the dampned in euerlasting sorrow. He that sincerely confesseth this (sayth S. Ignacius) and beleueth it, he is happy.

Eph. ii.

Concerninge the thyrde parte &
a title

For all parsons.

article befoze rehearsed, Christ
in the gospel teacheth vs saying: Luk. xxi.
Mat. vi. 13
Luk. xi. 9,
Pray, that ye fall not into tem-
tation.

Having respect vnto the worde of
him whiche can not lye, let vs praye to
God with the father of the possessed
younge man, saying: Lorde strengthen
and encrease our fayth for without the
we can do nothinge, so wretched, so
corrupt and so frayle is our nature, yea
(throughe her owne loue so blynded)
that of her owne selfe, she can not will
nor obeye the commaundement of god.
so farre is our minde and inclynacion
runne astray from the pristinc formore
innocency, in the transgressing of the
commaundementes of God, by our first
father Adam. So that in case we shuld
be compelled to strue agaynst oure en-
emies the deuill, the worlde and oure
owne flesh (which standeth vs in hand
to do, so longe as we are cladde with
this mortall bodye) with oure owne
strengthe, without the assyssence and
helpe of God, we shoulde by and by e-
uen at the first assault and sound of the

D. iiii.

trums

Christian instruction

Math. ix.

Luke x. xi.

Marc. ix.

trumpete, caste bothe our weapen and
shyld from vs, and wholly despayning,
leauc our courage fall and yelde, and
suffer oure selues to be ouercommen in
suche wise that they shoulde easelye
beare rule and haue dominion ouer vs.
But the grace of God working in vs a
perfect fayth and hope with the dedes
of charite is able ynough to worke al
thinges in vs, whiche otherwise we
shoulde not be able to fulfyll. Now to
the intent we lose not this fayth or be-
lefe, and that the same decrease or di-
minish not in vs: but rather may en-
crease, augment and waxe frutefull,
there is nothyng better, more profita-
ble or necessary, then to praye to God
without ceasing. For our lord Iesus
Christ sayth him selfe: Seke & ye shall
finde, knocke, and it shalbe opened vn-
to you, pray, and it shalbe geuen vnto
you. But he that wil prai to God with
an earnest harte, must be thus disposed.
First a man must knowe his owne in-
firmite, and weakenes, and confesse
to haue neede of helpe. For (as we rea-
de) the sicke hath ouelpe neede of the
phisician, and him wil he gladly helpe:
like as the blessed virgiu mary her selfe
wrote

For all parsons

witnesseth in her song, saying: he hath
filled the hungrye wyth all goodnes, Luc. ii.
and hath sent the ryche away emptye
and voide. What auaileth it that thou
prapest, when thou doest not knowe &
fele that thou haste nede? Is it not to
scorne and mocke with God: A pocrisye
and fayned prayer? Thou wylt aske,
how and in what maner shall we pray
to God for to obteyne those thinges
whiche are necessary for vs? Heare ther
fore, leasse perchaunce thou praye for
those thinges whiche are not lawfull
and mete, in steade of them whiche are
mooste necessarye and profitable for
the. For thereby it oft chaunceth that
God doth not heare vs as S. James
sayth, because we aske amisse. And as
Paule sayth to the Romaynes, we our
selues know not what is mooste neces- Iaco. iii.
sary for vs to aske. And therefore the
mooste highest doctour & master Iesus
Christ (who best knoweth what is pro
fitable and necessarye for oure healthe
and saluacion) hath described and
taught vs a mooste sure rule howe we
shoulde and oughte to praye, settinge
God his heauenlye Father as a sure
Marke before our eyes, to whome we
shoulde

D. v.

A chzistian instruction

Shoulde lyft vp our hartes and inward
thoughtes, to hym (I say) aboue in the
highest, we that laboure and are laden
with synne, here in this vale of teares.
And he sayth, when thou wilt praye,
thou shalt praye thus.

¶ Cal. cxiii

Our father whiche arte in
heauen, halowed bee thy
name.

Nowe is to be noted, as before suffice-
cutly is declared, that it is impossible
to make an earnest, hartye and perfect
prayer, except a man, first and before al
thinges, confesse his owne faute and
disease. And therfore I haue set a brief
lamentacion and confession before eue-
ry peticion of the lordes praye, to the
intent that the sinful conscience might
thereby be stirred and kindled to make
the more feruent and earnest prayer vnto
God, desyringe his helpe, And after
that, the contents and declaracion of
the same, right godly expounded and o-
pened to the honour of God, and vti-
litie and edification of al men.

First vppon that poynte.

Our father whiche arte in heauen.

Confession.

¶ mee

For all parsons

Omerciful euerglastinge God, most
louinge father, of whom al fatherly
mercy, fauoure and goodnes commeth
and proceedeth, both in heauē and earth.
I poore miserable and wretched crea-
ture, knowledge and confesse before thy
fatherly mercy, that I lyke the riotous
sonne haue despised and not regarded
al the same thy fatherly loue and trust,
and haue shewed my selfe dysobedient
towardses the: and haue not geuen care
to thy most blessed word and louing ex-
hortaciōs, but haue followed the voice
of strangers, and haue cleaued more
to the doctryne of men, then to thy com-
maundementes.

O bountuous louing God father of
vs all, who manifoldly shewest thy be-
nefites, and doest distribute and gyue
thy gyftes as well to the wicked as to
the good, yea, somtyme more corporally
to the wicked then to the good. I know-
ledge and confesse before the, that I
haue not loued other manne as my bre-
thren: nor reuerenced them, as thy chyl-
dren: but in pride haue exalted my selfe
aboue my brother, despying, hatynge
and enuying him, as the unfaithful ser-
uaunte did hye fellow brethren in the
Gospell

mat. xxliii

A christian instruction

Gospell. And furthermore I confesse
(mooste meke and louing father) that
I haue fyrste soughte helpe and coun-
sell by the creatures here beneth vpon
earthe, and not by the who art aboue
in the heauen euerlasting and almigh-
ty, and onely canst and wilt helpe, as
a good father of vs all: I haue mooste
of all set my thoughtes yea, (alas the
wofulle) my whole harte, mynde, truste,
and all my desyre vpon earthely tem-
porall and transytorie thynges, and
haue not lyfted the same vp vnto the,
which arte in heauen, lyke as I ought
to haue done for the whiche I crye the
mercy.

Prayer and confession.

O louinge father, thou hast of thyne eu-
er goodnes created vs vppon earthe,
and for nothing hast thou deliuered vs
from euerlasting death, which we were
guilty and had deserued. O good father
we are not worthy to be thy chyldren,
for we haue sinned agaynst thy righte-
ousnes. Neuertheles by the commaun-
dement of thine onely sounne, we doo
boldely say, our father. O thou fayth-
full father, what shall we giue thee a-
gayne, or wherewith shall we recom-
pence

For all parsons.

perce the for thy greate loue and goodnes which thou through thy mercy and singuler goodnes, hast geuen vs power to be thy chyldre and to become heyres of thy kingdome with thy deere soune Iesus Christ: Thou art truly our faithfull and trusty father, for thou bearest vs like a mooste gentle and kinde father his chyld in his armes; and thou leddest vs wyth thy righthande, that we (althoughe we sometyme through weakenes do stūble) are not altogether broused and destroyed of our enemies. Thou doest preferue and kepe vs lyke the apple of thine eyes, and he that toucheth vs (o father) toucheth the. O mylde and lyberall father, howe richely hast thou endued thy chyldren, with the wholesome meate of thy Godlye worde: For now do the poore sit down, they eate and are fylled, and prayse the lorde; with all them whiche after the motion of the holyghost, seke the with all their harte. Thou haste geuen that luyunge water where wyth we maye quenteh and expel the drye thirst without ceasinge. O father how louinglye and kindly doest thou call vs, through the mouth of the prophet Esay, sayinge:
All

Psal. xvi.

Isa. ii.

Psal. xxi.

Christian instruction

Esay. lv. All they that are thurstie, come to the waters, and ye that haue no monney, make hast, come bey that ye may haue to eate. Come bey wyne and mylke without money or money worth.

Wherefore do ye laye out your money fore the thig that fedeth not, and spende your labour for the thing that satisfieth you not? But harken rather vnto me, and ye shall eate of the beste, and your soule shall haue her pleasure in plentuousnes. Enclype your cares and come vnto me, take hede, & your soule

Act. xiii. b
ii. Mc. vii.
ezech. xxx
iiii.
xi. Reg. iiii

shall lyue. For I wyll make an euerlasting couenant with you, euē the sure mercies promysed to Dauid. Therefore moost kinde father we confesse and reuerence the lyke chyldren do they? father here vppon the earth. Thou dwellest in the heauens with thy aungelles, who are not troubled with the fleshe: but (alas) we dwell vppon this earthe, in this miserie in all trouble, aduersite and temptation. We ought also to bee heauenly separated from all worldlye and earthlye spottes or brynacles, and a pure holy temple of thy holpe maiesse. Like thou haste promised. They shall be my people, and I will be their

Isa. xli.

God

For all parsons.

God : and I wyll dwell with them to
the ende of the worlde. O moste myse-
fater, thou knowest oure weakenes &
infirmities, how that in this heauy bur-
then of the flesh, no man is pure, no mā
vngyltpe (by or throughe hys owne
strength) before thy face. Al our rightu-
ousneses are as þe clothes clayued with
þe floure of a woman, we fal euerichone
as the leaue, for our synnes carpe vs a-
way lyke the winde. To bringe furthe
any thinge of oure selues, whereby we
mighte become rightuous we are not
able. All our fathers (whiche now are
gone) haue sinned and are fallen from
the: and are become vnprouitable, ney-
ther was there one that dyd good: But
thou lorde haste made vs rightuous,
and clensted vs so that we are heauenly,
and a kingdome wherem thou sittest.
And vnder thy fete hast thou the earth
to a foressole so that we do altogether
lye vnder thy myght and power, with
flesh and bloude, not seking oure owne
luste and desyre, but thy wyll: not the
thinges that are here in thys worlde,
but in heauen, wherethy sonne Iesus
Christ sitteth on the right hande. The
heauens and firmament in theyr conti-
nual course are obedient vnto the. and
serueth

Elay. 64.

E. eno. 6

Ecc. l. xlii.

Christian instruction

serueth vs also continually, geuing vs
lyght and clearenes into the worlde to
the ease of all men: as well the wicked
as the good: by the whiche thy greate
pitie, mercy and goodnes is expressed &
declared vnto al the world. Most gentle
father, graunt that we may so diligēt-
ly serue thy maiesste, and all men for
thy sake, both wicked and good, righ-
tuous and vnrighuous. And boldely
declare & pronounce without ceasing,
(lyke as the heauens do) thy Godly ho-
nour before all men, so that therby thy
mightie name may be praised and mag-
nified for evermore. For we are crea-
ted and made throughe thy goodnes, to
thy honour, to knowledge, confesse
and serue the.

Psal. 13.

Lactant

Hallowed be thy name

Confession.

In O heavenly father lorde God, whose
name is hallowed aboue all other na-
mes euerlastingly, and also called on o-
uer me in baptisme. I confesse before
thee, that I (alas the while) haue not
magnified

for all parrons.

magnified and worshipped the same
name as I ought to do. But have arrog-
gantly and presumptuously attribut-
ed al honours unto my selfe, and have
exalted and boasted my selfe in my wor-
thes and dedes and other thy gyftes.
Furthermoze I have also made thy
name a cloke to mine Idolatry, rickar-
ry, willies, knauery, also through ypa-
crite swearing cursing murmuring
and vayne talking, greatly abusing
and dishonouring the same wherfore
I cry the mercy.

Prayer and confession. 115

Thy name (o father) be halloved
magnified for evermoze, for ever
appareyneth all lande and euery thing
praise, but unto vs all shame and con-
fusion: for al that we are, that are we
by and through thy mercy & all what
we receiue, we receyue at thy mild and
hyberall handes. So that no man may
dare to boaste as though he had it of his
selfe. But thou openest thy hande and
fillest al creatures with thy blessings.
O thou gentle father, let vs fall from
our felices, to holy abiectig and despay-
ring of our owne fleshes strength.

E. i.

we

Handwritten letters and symbols, possibly a cipher or decorative script, arranged in columns on the right side of the page.

A christian instruction

psal. cxvii.

Rom. ix.

Isa. xlii.

ne neyther truste to our selues nor yet
to our good workes; but that we maye
fixe or set oure eyes vpon the, like the
seruaunt fixeth or setteth his eyes vpon
his master til time that thou haue mer-
cy on vs. For if it were not for thy mer-
cy, we were as Sodoma and Gomor-
ra. Therefore thy name be sanctified
and blessed from the rising of the sunne
vnto the goinge downe of the same.
Graunt (o father) that our soule with-
out ceasinge, and al our strength with-
out lothsomnes or tediousnes, maye
laude and prayse the in word and dede.
And although we did all those thin-
ges which thou commaundest vs, we are
such a harte that we yet may say
that we are vnprofitable seruaunts.
For if we haue any thing that good is,
it cometh frome thy grace. O father,
take from vs all pride and the loue of
our selues, no more then we oughte to
do, and that we craue not our selues a
hauing other: But that we thinke &
knowing þ thou haste geuen vs power
and strengthe accordynge to thy good
will and pleasure, with all humilitie
and lowlynes, maye walke after thy
Bodlye covenante and wyl. That we
may

For all parsons.

may say with that princely prophete
Dauid. Not vnto vs (o lord) not vnto
vs, but vnto thy name glorie the prayse,
for thou art onely lord both of heauen
and earth.

psal. cxiiij

Thy kingdome come.

Confession.

O lord God, I complayne, lament
and bewaile my misery vnto the, that
I haue bene captiue (ah wretched that
I am) in that straunge land of babilon
in the lande of death, geuinge my mem-
bers to the seruitude of sinne to strue
agaynst thy holyc kyngdome. And al-
though I haue forsaken the deuell and
all hys workes in baptisme: Yet al that
notwithstandynge, I am become (wo
vnto me) vnfaythfull, forsworne and
haue fled from the and conne to thine
enemies: Haue mercy on me.

psal. lxxvi

Prayer and confession

Come (o lord) and make your dwell-
ling with vs, and let vs be attone with
the, so that we maye remayne oz conti-
nue in the, and thou in vs. Louing fa-
ther, make our tre (whiche is barren &
nought) moyse to the intent that with
feruent loue, it maye brynge furth ripe
pleasunt

A christian instruction

pleasaunt and sauery frute.

ps. 136 O moste kinde father, graunt that we
duly and iustly may sanctify and make
holy the sabboth daye, which thou with
all diligence hast commaunded vs.

ps. 137 Suffer all fleshly lustes and wicked de-
sires to cease in vs. And lyke as euerye
creature, both i heauen and earth doth
obeye the, and suffer them selues to be
ruled and gouerned of the: Euen so
(most gentle father) drawe and plucke
out of our hartes, al suche thinges as
seemeth good in our syght, to the intent
that thou maiest rule vs, not after our,
but after thine owne wil. For we know
that the wayes of man are not his, and
ps. 138 that it lyeth not in man to direct or lead
his wayes whether he lysteth. Thus
good lord, graunt that we patientlys
and with a quiet harte, may suffer thy
hande when it toucheth vs, and suffer
vs gladlye and cherefully to beare all
suchethinges as it shall please the to
lay vpon vs, whether it be good fortune
or euell aduersite, sycknes, shame, stry-
pes, yea, and deathe also. And suffer
oure owne nature so to rest, to be quiet
and cease, that the couet, seke and des-
pyre not (throughe superfluite and the
despyre

For all parsons.

beside of vengeance) to breake or stand
grosse the holy sabbath daye

Thy will be done in earth
as it is in heauen.

John. xxi.
Luk. xxi.

Prayer and confession.

O my lord God, to the I make im-
mone and complaynt that I haue follo-
wed mine owne will, to thy dishonour
and to my shame, and haue resisted thy
moost Godly will, to the which I am
very sorry.

Prayer and confession.

Therefore (o most louyng father) be
not mine but thy will fulfilled. Thy
will is done and fulfilled in heauen a-
mongest the Angells, which without
all difficultie do accordyng to thy wil-
and tremble and quake at thy beckyng.
The Sūne and Mōone kepe theyr cour-
se and neuer transgresse the same.
Euen so oughte it to bee with vs also:
But we wretched sinners are so fraile,
and in our nature we finde nothyng
that is after thy godly wil, but against
the and thy moost holpe Lawes: thus

E. iii.

Doth

A chryſtian Inſtruction

bothe our poypoſoned olde Adam kyche
and ſtryue accordyng to his olde kinde.

Rom. vii I graunte in dede, that in the inward
man we do finde a deſire and pleaſure
in thy lawe, but in our fleſhly members
is an other lawe, that is the lawe of
the hart. And therfore that we would,
we doo not: but that thinge that we
woulde not, we doo. Therfore (O moſt
louing and gentle Father) gyue vs thy
Lawe inwardlye in vs, and write the
ſame in oure heartes to the intente
that we maye feare and loue thee and
walkein in thy commaundementes. Giue
vs a newe hert ſendinge thy ſpyrite in
wardlye in vs, & he maye kinde vs to
with thy loue, that we may loue thee w
all our hart, w al our ſtreng the, aboue
al thynges: and that we may loue oure
neighbour for thy ſake in thankful-
neſſe (for the buſpeakable riches whiche
thou haſt habundauntlye poured vpon
vs) euen as our ſelues.

Rom. viii For he that hath loue, fulfilleth the
lawe and he that loueth not, reſteth or
ſticketh in the deathe. We ought of du-
tie to be neeple accordyng to thy hart,
doynge all thinges accordig to thy wil:
but where is there one ſuch among vs?
And who can gyue vs a harte to feare
the

For all parsons.

the and to kepe thy commaundementes
at all tymes so that it maye happen or
chaunce wel vnto vs and our children?
Olorde thou onely arte he. Thus
(good Lorde) cleanse our hartes and the
hartes of our seede, that we with all our
strength, and with all our soule, maye
loue the and lyue. Make vs whole, the
are we whole. Make vs blessed, the
are we bleste: For thou art our laude and
prapse. Oh, howe ofte is our wyll con-
trarie vnto thy wyll, and against thy
lawes? We had manye times rather or
lyue that there were no Lawe, nor no
God, nor no trueth. Oh, howe is our
hart and vnderstanding darkened, so
in suche wise that we canne not se our
selues: therefore (Olorde) haue mercy on
vs accordinge to thy greates mercy, and
shape, or create in vs a newe harte, and
poure thy perfecte spirite in vs, so that
no more we, but rather thou liue in vs,
and worke all our workes accordinge
vnto thy Godly wyll, to the intent that
thy wyll be done in earth as it is in hea-
uen, in the fleshe, as in the spirite, so
the fleshe do not stirre and rage against
thy trueth, neither let it be subiect vnto

Psalm. 1

A christian instruction

the euell lustes, but let it be one spirite with thy spirit: And let it haue a pleasure and displeasure, in that thing that thou arte pleased and displeased with.

Luk. ix.
Deu. viii,

Giue vs thys day our daylye breade.

Confession.

I can not deny, but must nedes know- ledge and confesse, that I (alas the wretched, good father) abhorringe the liuinge breade of my soule; haue fylled and fed my soule, with the draffe and chaffe of straunge and worldye doctrine, lyke a swine, wherw I am become feble, impotent and withered: for the whiche I am sorre, and with all my harte cry the mercy.

Prayer and confession.

psal. cxxxv

Thus (louing father and geuer of all consolation) thou that fedest all flesh. Giue vs our dayly bread, I meane that bread, by the which the soule of man is made alpye, gyue vs that same at all tymes, to the entent that we wanting the same, perishe not for hungere. Giue vs sayth

For all parsons

Faythfull and learned preachers, that
may iustly and due ly fede our soules,
setting and bearing befoze vs thine offe-
ly sonne Iesus Christe, leauing all fa-
bles, dreames, vaine and false doctrine
to the intent that we thy shepe, be not
slayne vppon thy holy mount in thy ho-
ly tabernacle. O louinge father, open
our eares of vnderstandynge, to the in-
tent that we may vnderstand; to be-
trust and stedfastly beleue in thy holy
word, and therby, bozne a newe in a bet-
ter lyfe then we haue led hitherto, may
with Iesus Christ, as thy chyldren, be
receyued of the in thy Godly loue and
saueur. Worde of thy clemencie meke-
nes and mercy, giue vs vnderstandynge
that we may proue þ spirittes whether
they be of you or of some other: for the
wicked and malignaunt spirite can som-
time alter and chaunge him selfe into
an Angell of lyght. O worde, drawe vs
through thy mercy vnto thy sonne Ie-
sus Christ, that we may iustly and per-
fectly receaue him in our hartes: for he
is the lyuing breade, which descended
from heauen. Giue vs also (most gen-
tle father) oure bodely foode, after thy
Godly wyll: Raine, Sunshyne and mete

Cremo. 11.

i. Iohn. 4

ii. Cor. 11.

Iohn. 6.

E. v.

1000

A christian instruction

whether for the frutes of thy felde in
due reason: to thintent that we taking
sufficientlye of the same, maye laude,
praple and magnify the. O moste wor-
thy father, let vs not be sorrowfull and
careful for those thinges that we shuld
eate and drynke, or wherewith we shuld
be cladde. Let vs cast al our care vppon
the for thou carest for vs: & thou know-
est before we aske of the, what is ne-
cessary for vs, yea, many times thou ge-
uest it vnto vs before we aske it. Giue
vs not to great abundaunce of ryches,
leaste we be thereby occasioned to ex-
alt ourselues agaynst the, and agaynst
our neyghbours, or that we forget not
thy great goodnes and mercy: neyther
giue vs so great pouerty and nede that
we be constrayned to begge breade, or
to steale, or prouoked to sweare & blas-
pheme thy holy name, through vnpaci-
ent sufferynge. But giue vs our daylye
sustenaunce, neuertheles according to
thy godly wyll. We of duetye must di-
lygently laboure and worke, but vnto
the, as he that geueth the encrease, we
shall cast all our care: for we are al in
thy hande, and there is none that can
resist thy Godly wyll. Thou (good fa-
ther)

Math. vi

Iob. ix.

For all parsons

thou guesst vnto vs, and hast power to
take agayne from vs: Yf thou guesst,
then doest thou accordynge vnto thy
mercy: Yf thou takest: then doest thou
accordynge vnto thy righteousness.

Forgiue vs oure trespasses as
we forgiue the that trespass
agaynst vs.

Eccle. 28.
Math. 18
Marc. xi.

Confession.

O heauculy father, I haue bene hard-
necked, stifnecked & stubborne, against
those whiche haue offended me: & haue
not wyllingly remitted or forgiuen
them their trespasses: but I haue much
more accounted and esteemed the offence
whiche they haue done agaynst me,
then that whiche I haue done agaynst
thy Godly maiestie. I haue set the line
of my neyghbour before, and mine be-
hinde, and haue much sooner spied a mo-
te in my brothers eye, then a blocke in
mine owne eye. By reason wherof, I
haue not hartely or duely (as I oughte
to haue done) desired that thou wouldest
forgiue me my sinnes, the which (alas
wretche

Luke. vi.

A christian instruction

meted that I am) are ineffable and innumerable. Wherfore I cry the mercy.

Prayer and confession.

O ke and gentle father, we are exceeding greatly in thy debte, and haue not, nor know not where with to paye the. We knowe nothinge better, then that we fall prostrate before thy fete, and cast vp our eyes towarde the, and cry the mercy, for thou arte mercyfull and the whole earth is ful of thy mercy.

psal. xxi. We knowe that no man is holy nor saved by hys owne workes onely, excepte thou haue mercy on him and forgeue him his finnes. Happy are they whose finnes are forgeuen and couered. Happy is that manne whose finnes are not imputed or rekened vnto him. O merciful father if we go not about to make our selues vngilte, faultles or inculpable, then shalt thou forgeue vs all our finnes. And if wee thorough confession, do knowledge or discouer our finnes, then shalt thou thy selfe couer them, and cloke or hide our shame. In our spirite (o heauenly father) is great deceit, he which withoute the bryght-

nes

For all parsons.

of thy Bodly light, we can neither see nor knowe.

We loue oure selues, we seeke that that is ours; we feare aduersitie, we loue not the, we seeke not that which is thine, yea not so muche as in corporall or bodelye thinges. Therefore we do seeke our dampnation wherein we are: and there is none that can redeme or deliuer vs, excepte we call and cry vnto the out of the depthe.

O father forgie vs our trespasses, through thy greate mercy, like as a louinge father forgiveth his chylde, for thou hast promised it vnto vs, saying: If the vngodly wyll turne away from all hys synnes that he hath done, and kepe all my commaundementes and do the thinge that is equall and righte, doubtles he shall lyue and not dye: for I haue no pleasure in the deathe of a sinner (sayth the Lord) but rather that he conuert and lyue. Agayne thou hast committed fornicacion with many louers, yet turne againe to me, and I wil receaue the. O mooste kinde father, thinke vpon thy promyses, haue mercy on vs, & forgie vs our trespasses, as thou wilt.

*ezek. viii.
11. Pet. i.
Iere. iii.*

A chxistian instruction

Luke .vi. we forgieue the þ haue trespassed again
vs. O most louinge father, we confesse
and graunte that it lyeth not in oure
power to forgieue our enemyes, yea,
to loue them as thou commaundest, so
is oure nature popsoned and infected
that it is impossible for vs to do it. The
loue of our selues, whiche is the roote
of all Sinne, seeketh alwayes þ whiche
is hers and not that whiche is thynne,
or that whiche is to thy honour, or
that which is profitable to our neygh-
bour. Thus (good father) plante in vs
the true brotherlye loue, that we (as
thou hast done and taughte vs) maye
with all our hart loue them, forgieue
them and pray for them.

Merely I do know (most louing fa-
ther) that if we forgieue not our neigh-
bour thou shalt neuer forgieue vs oure
sinnes. Furthermore I knowe that no
sacrifice or prayer is acceptable or plea-
saunt vnto the, as long as we reconcile
not our selues with our brother. There-
fore geue vs grace that we may forgieue
our debtoures, then shalt thou also for-
geue vs our offences, for thou art kinde
and full of mercy. And thou arte come
downe frome heauen here vpon thys
earth

For all parsons.

earth for spinners that repent and amend theyr lyfe.

And let vs not be led into temptation. But deliuer vs from euyl. Amen.

psal. xli.
Zach. 14.
1 Pet. v.

Confession.

O my lord God my heavenly father, I haue oft and many times (alas the while) geuing place vnto temptation. Like an vnfaithfull depute or liuerenant, who (through) slothfulness and negligence, towarde his lordes cloth and geueth ouer his castill or bulwarke vnto the enemies: Neyther haue I bene only satisfied with this miserable wickednes of fragilitie and sinne, but haue had a pleasure and delyte therein, in such manner that I haue willyngly stirred, moued and geuen my selfe ouer & defiled my selfe lyke a swine in the muddy and filthy puddle and myre. And haue not endeuoured my selfe to that whiche is euerlastinge and good. For geue (O father) and helpe the feble and weak.

Prayer

Christian instruction

Prayer and confession.

John. vii
1. Pet. v.

O most bounteous father, thou which
art a kinde and louing helper of all the
that feare the, and call on the in neede;
trouble and persecucion. Beholde and
consider that our life is a strife and con-
tinuall warrefare here in this worlde.
Our enemies cease not, the deuell go-
eth about lyke a roaringe lyon, seekinge
whome he may deuoure. The glorious
and flattereng worlde in lyke case, lau-
geth vpon vs on euery side. And oure
stone fleshe, and ghostly, or inward ene-
mye teareth, neuer to spurre and stryue
agaynst the pryete and that so behemēt
ly, that of euery necessite we are compel-
led to call vpon the for helpe, ayde and
comforte, as to a faythfull father, who
wyl not suffer vs to be tempted aboue
oure power, but shall faythfullye helpe
vs at oure right side, to the intent we
shulde not be ouercome, of our enemy-
es. O comforter and father of al conso-
lation comfort vs in all our aduersitie;
for thou arte a father of all consol-
ation and thou shalt strengthen vs and
make vs aloue, eue in the myddest of per-
secucion. O lorde we desire not to bee
delyue

1 Cor. xiii.



For all parsonz.

red from þe crosse nor yet that thou take
vs from the worlde before that our
houre come whiche þe hast appoynted.
But deliuer and make vs free from euell
and suffer vs not to perishe betwene
oure ennemies: For if thou diddest not
helpe vs, our soule shoulde immediatly
dwell in hell: and that fearfull Image
of death shuld without ceasing torment
trouble and bere vs in euerlasting dar-
kenes in the snares of hell. O thou spe-
ciall helper of all weake and troubled
creatures, if thou (accordinge vnto thy
Judgement) suffer vs to fall (for there
is no man, which hath not sinned) yet lyft
vs vp againe. And like as a mother lif-
teth vp her childe that is fallen, euen so
deliuer vs from all those thinges whi-
che might or maye be hinderfull vnto
vs. O most true father, thou kepest
thy couenaunt and promise at all times
and euermore: We trust in the, that ly-
ke as thou ones hast deliuered vs from
alleuill, throughe thy Sonne Iesus
Christ, thou shalt preserue and saue vs
through the effusion and sheddyng of
his holy and precious bloude, with the
whiche he hath sprinkled and censed vs
of all our sinne vpon the crosse.

A. i.

Conclusion

A christian instruction

Conclusyon of the lordes pray- er or pater noster..

This prayer we sed vnto the, o almighty, everlasting God, heauenly Father, steadfastlye trustinge in thy bottomelcs mercy and holy promises. For thine onely sonne our Sauour Iesus Christ hath taughte and commaunded vs to pray, saying: Aske, and it shalbe geuen vnto you knocke, and it shalbe opened vnto you. And what soeuer thou askest beleue, and it shall happen vnto the.

John. 14. What soeuer thou askest my father in my name (sayth Christ) he shall gyue it the. Therefore (o holpe father we come vnto the, in the name of thine onely sonne, not douting but that thou wilt heare vs: But, o lord, giue vs our petition and request, not according as it shal seme good in our sighte, or accordinge to our wyll: But when thou shalt thinke it time, and as thou wilt, and by suche meanes and wayes as shalbe most agreeable to thy godly wyll. Amen.

Marke. 1
Mat. 18.

A bryefe instruction of Baptyme.

There



For all parsones.

There are the whiche beate res-
corde in heauen: the father, the
worde and the holy ghoost, and
these three are but one. Our lord Iesus
Christe sayde vnto his disciples: go ye
your way into all the worlde, & preach
the Gospell vnto all creatures. Who
so beleueth & is baptised, shal be saued:
but who so beleueth not, shal be dani-
shed. When we then are baptised, wee
receiue a sure witnes, that al we which
beleue in Christe, are washed and clen-
sed in the precious bloude of that lam-
be, Iesus Christ our sauiour, which
was put to death. And the dippinge in
the water signifieth vnto vs, that we
are mortified of sinne, of our owne wil
and of al fleshye desire, and after this
maner are we buried with Christe in
the font. And that we are lifted againe
out of the font, signifieth vnto vs, that
wee are risen frome deathe, that is,
drawen out of all sinne whiche might
bring vs to deathe, in a newe spirituall
lyfe. And also that after this temporal
death, we shall rise agayne into euerla-
sting lyfe: And vpon this we receaue
oure name, and thus are our names
written in the rolle of the christian

1. John. v.

Mat. xvi.

f. ii.

knigh-



A chriſtian inſtruction

**Knights of Chryſte, vnder the ſtan-
darde of the holpe croſſe, as longe as
we lyue,**

Prayer.

**O moost blessed foregoer and guyde
of the Chriſten people Ieſus Chriſte,
who, ſubmitting and humblig thy ſelf
vouchſauedſt to be baptysed of Iohn
in the Iordane, and werest not onelye
baptiſed in water, but alſo in bloude
and in the holy ghoſte, vouchſafe euen
ſo to entlyue, bowe and diſpoſe oure
outwarde lyfe, with oure inwarde
minde, affectes and deſires in the ful-
fylling of all rightuouſnes, ſo that we
beig now mortified and dead of the old
Adam through thy holy witnes of bap-
tyme, by the woorke and operacion of
the holpe ghoſt, may alwayes haue our
holpe couenaunt in remembraunce and
before our eies, that vowe or couenaunt
(I ſaye) which we haue taken vpon vs
in baptyme, to the intent that we may,
as faythful champions, ſtrypunge as
gaynſte the worlde, the deuell and the
fleſhe, vanquyſhe and overcome them
with all other whiche myght be noyſ-
ſome or hynderfull vnto vs. Amen.**

I

For all parsons.

A brieve Instruction of christes
supper, in the which he geueth
vs his flethe and bloude.

Haynet Paule sayth to the Corinthy
ans. That whiche I deliuered vnto
you, receyued I of the lorde.

1. corin. xli.
Mat. xxv.
Mar. xiii.
Luke. xxi.

For the lorde Iesus the same nyght
in the whiche he was betrayed, toke
breaue and gaue thākes, and brake it,
and sayde: Take ye, and eate ye, this is
my bodye, whiche is broken for you.
Thys do in the remēbraunce of me. Af
ter the same maner also he toke the cup
whē supper was done, and sayd: This
cuppe is the newe testamente in my
bloude, this do (as oft as you drinke it)
in the remembraunce of me. For as oft
as ye shall eat of thys breaue & drinke
of this cup, ye shall shewe the Lordes
deathe butyl he come.

Wherefore who soeuer shall eate of
this breaue, and drinke of this cuppe of
the lord unworthely, shal be giltye of the
body and bloude of the lorde. But let a
man examen him selfe, and so let hym
eate

1. Cor. xiii.

F. iii.

A chryſtian inſtruction.

Eate of thys breade, and drinke of thys cuppe. For he that eateth and drinketh unworthely, eateth and drinketh his owne damnacion, becauſe he maketh no difference of the lordes bodye. This hath the ſonne of God firſt inſtituted vnto vs, to the intent we ſhoulde do the ſame thyng after him, euen vnto the ende of the worlde, and that wee outwardly ſhoulde kepe, holde and exerce our ſelues in thys ſupper of thankes geuinge, hauinge alwayes in remembraunce his inexprycable loue and benefittes ſhewed towards vs: & left vs in a Teſtament to a corroboracion or ſtrengthenyng of our beleue or faythe.

Prayer.

A moſt bleſſed and holy bloude ſweate
for all ſinfull creatures Jeſus Chriſte.
I praye thee to open our eyes of the inward
ſences or vnderſtanding, ſo and in ſuch
wiſe (I praye) that we altogether throughe
one perfect knowledge in one faythe,
in one ſpirit, may ſo vſe this miſterye
and holy ſacrament in the chriſten com-
munion and receaue the ſame in ſuche
wiſe, euen as thou haſt inſtituted it: to
the

For all parsons.

the intent that we may come worthely
to thy communion, and that we maye
there so eate and drinke, and being as-
sembled in feruent charite and brother-
ly loue, may declare thy bitter death to
eache other, and haue the same alway-
es in our remembraunces, not doubting
but stedfastly beleuing and continuing
therby vnto death, that thy holy Body
and most precious bloud hath bene of-
fered ones for all vpon the tree of the
crosse, to a perfect attonement, remissi-
on and forgeuenes of all our sinnes.

Furthermore giue vs grace (o lord)
that we and all men may rightly and
iustly know to what end and wherefore
thou diddest institute and ordeyne this
newe Testament, to the intente that we
through the same power, with
a perfect beleue in the same,
may stedfastly continue
agaynst our enne-
mies. Amen.

Finis.

(:)

(:)

(:)

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fiii

The ordinarie for all
faythfull Christians to leade a
vertuous and Godly lyfe
here in thys bayle
of myserye.

To the christian Reader.

i. Tim. ii.



John. 17.

Aule good christen
reader, the firste to
Timothethe second
chapter, speakinge
of our great graund
mother Eve, who
after that she was
deceyued and subdu
ed vnto the transgressiō brought forth
death vpon all her posterite Declareth
that to heale so great a wounde and to
apeare beautifullye in the eyes of the
mighty lord, whose deare sonne Iesus
Christ sayde. Father those that thou
hast geuen vnto me, I wyll that where
I am they bee also with me, that they
may see my glory. After the first rudiment
of a Christiā (the which is faith)
iii. waytyng byrgins, ought to be at=
tendant

For all Degrees.

seruaunt and seruiceable vnto him, & in this vale of myserie intendeth to leade a perfect lyfe, loue holynes and discrecion. Under the whiche discrecion, as it may be gathered by the propriete of the Breke terme in that place, sophrosine are comprised chastitie, temperaunce: modestie and decent shamesfastnes, because al these vertues are alwayes coherent and ioyned together. And holynes like as she requireth to flie from al vice, so doth she require the exercise of al vertuous workes and doinges that proceed effectually from faythe thorough loue. That the name of him maye bee sanctified who sayde vnto his father. I haue declared vnto them thy name. And wyll declare it that the loue wherewith thou hast loued me, maye be in them, and I in them. Wherefore that by loue, the duetie of all meene from the lowest to the highest maye be knownen from the one to the other: Reade ouer this lytell booke, that (walkinge in the dangerous pathes of this exyle) thou mayest knowe howe to bee trayned vnto the mansion place prepared vnto the ryghtuous that neuer shall haue ende.

John. xv.

Howe

The ordenary

fyfte.

Howe the spirituall p:elates
oughte to vse them selues to-
ward es the common people.

Mat. 10b

Mat. 27c



Beholde, I send you
forth as shepe, among
wolves. So ye your
way and teach all na-
cions and baptise
them in the name of
the father, and of y
sonne, and of the ho-

lye ghoſte. And teache them to kepe all
thinges, whatſoeuer I haue commaun-
ded you.

John. xv.
Col. i. a.

¶ Ye haue not choſen me, but I haue
choſen you, and ordeyned you, that ye
go and bryng forth frute.

John. xv
Act. i. a.
and. ii. d

And ye ſhall beare me witnes, not ones-
ly at Ieruſalem, but alſo throughout
the land of Iury, and Samaria, and to
the uttermoſte coaſtes of the earth.

Joan. xxi

Receyue the holy ghoſt. Whoſe ſin-
nes ſoeuer ye remit, they are remitted
vnto them, and whoſe ſinnes ſoeuer ye
reteyne, they are reteyned.

Merely

For all degrees.

Truly I say vnto you, what soeuer **Math. x**
ye shall binde vpon earth, shall be bound **mat. 18. 6,**
also in heauen, & what soeuer ye loose
vpon earth, shall be also loosed in heauen.

Take hede vnto your selues, and to
all the flocke, amonge the whiche the
Holyghost hath set you to be bishopes **Act. xx. v.**
to feede the congregaciō of god, which
he hath purchased with hys owne
bloude.

Iesus Christe whiche came downe **Eph. iiii**
from heauen and is gone vp agayne a-
boue all heauens, to fulfill all, hath **i. cor. xii. xii**
set some to be apostles, some to be pro-
phets, some to be Euangelistes, some
to be shephardes and teachers wherby
the sayntes myghte be coupled toge-
ther thorowe cominen seruiſe, to the e-
difieng of the bodye of Christe. A Bys-
hop must be blamelesse. The husbande
of one wife, sober, discrete, manerlye
habberous, apt to teache, not geuen to **i. Tim. iii.**
muche wine, no fighter, not geuen to **Leuit. xxi.**
fylehy lucre, but gentle, abhorring strif **zech. 44.**
abhorring couetousnes, and one that **Titu. iii.**
ruleth his owne house honestly, hauinge
obedient children with al honestie. For
if he can not rule his owne house, how
shall he care for the congregacion of
God?

The ordenary

God?

ii. Tim. i.
Gal. vi. 8.

The seruaunt of the lord ought not to strue, but to be gentle vnto euerye man, apt to teach, one that can forbear eyell, one that can with mekenesse forme them that resist, if God at anye tyme wyl geue them repentance for to know the truthe, and to turne agayne from the snare of the deuell, which are holden in prison of him at his wyl.

i. Tim. 4.

Preache the worde, be feruent, bee it in season or out of season, improue, rebuke, exhorde with all long sufferig and doctrine. For the time will come when they shal not offer wholsom doctrine, but after theyr owne lustes, shall they (whose eares itch) get them an heap of teachers and shall turne theyr eares from the truthe and shalbe geuen vnto fables. But watch thou in all thinges, suffer aduersyte do the workes of a preacher of the gospel, fulfyll thyne office vnto the vttermost.

Psa. 77. c.
John. 10.
Titu. i. b.

Se that thou knowe the numbze of thy cattell, and loke wel to thy flockes. A Byshop must cleaue fast vnto the true word of doctrine, that he maye be able to exhort with wholsome learning and to improue them that saye against

For all Degrees.

It. The elders which are among you I exhort, which am also an Elder and a witnes of the affliction in Christe, and partaker of the glozve that shal be opened. Feed Christes flocke whiche is among you & take the oversight of them not as though ye were compelled thereto but willingly, not for the desire of fylthy lucre, but of good mynde, not as though ye wer lords ouer þ parishens, but that ye be an example to the flocke.

i. Pet. v.
Acto. v.
Act. xx. d.

Titu. ii. a

Who soeuer wil be greate amonge you let him be your mynister, and whoe soeuer wil be chiefe, let him bee youre seruaunte. Euen lyke as the sonne of manne came not to be serued, but to do seruyce and to geue hys lyfe to a redempcion for many.

Mat. xx. d

Go and preach the Gospell, saying. The kingdome of heauen is at hande. Heale the sicke, cleanse the lepers, raise the deade, cast out the deuels. Frely ye haue receyued, freely giue agayne.

Math. x.

Who is now a faythfull seruaunte, whome hys Lorde hath made ruler ouer his household, that he may gyue the meat in due ceason? Blessed is that seruaunt whom his lorde (whan he cometh) shall finde so doinge. Verely I saye

mat. xxiij.
Mat. xxv.

The ordenary

Apo. xvi.

say vnto you, he hall set him ouer all his goods. But and if the euell seruante shall saye in his hart. Tush, it will bee longe or my lorde come and begiune to smite his fellowes, yea and to eate and drinke which the drunken: the same seruantes lord shall come in a day whan he loketh not for him, and in an houre that he is not ware of, and shall heawe him in pcces and giue him his reward with ypocrites, where shalbe wayling and gnashing of teth.

Ezech 33.

I haue made the a watchman vnto the house of Israell, that where as thou hearest anye thinge oute of my mouthe, thou mayest warne them in my behalfe.

2 para. 19

Set that ye do thus in the feare of the lorde, and saythfullpe in a perfecte harte, in all causes that com vnto you from youre brethern (whiche dwell in their Cities) betwene bloud and bloud, betwene lawe and commaundement, betwene statutes and ordenaunces, ye shall enforme them that they sinne not agaynst the lorde, and so the wrathe to come vpon you and youre brethren.

Luke. x.

possesse neyther golde nor siluer. For the labourer is worthy of hys rewarde

Go

For all degrees.

Go not from house to house: And into whatsoeuer cite you entre, and they receyue you eate suche thinges as are set before you.

Howe the comen people oughte to vse and behaue themselves towards the spirituall prelates.

Let euerie man this wise esteeme vs, i. Cor. iiii. euen for the ministers of Christ, and ste i. Cor. vii. wardes of the secretes of god: For we Deut. 39. is there no more required of the stew- Iere. 34. ardes, then that they bee founde fayth full. Humble thy soule vnder the elder, Eccl. 4. and bowe doune thy heade to a man of worshyp.

Fearc the lorde with all thy soule Ecc. vii. and honour his ministers, loue thy ma Deu. xii. c. ker with all thy strengthe, and forsake num. viii. not hys seruauntes. Fearc the lorde b. and. c. with all thy soule, and honoure hys priestes.

The Elders that rule well, are wor- i. Tim. v. thy of double honour, most speccallye they whiche labour in the worde and in teaching. For the scripture saythe. Thou shalt not moue the mouth of the Deu. xxi. the

The ordenary

the ore that treadeth out the corne. And
the labourer is worthy of his reward.
i. thes. iiii. We beseeke you brethren, that ye know
them which labour among you, & haue
the ouersight of you in the Lorde, and
geue you exhortacion, that ye haue the
more in loue, for their workes sake
and be at peace with them. Remembre
Heb. xiii. them whiche haue the ouersight of
you, which haue declared vnto you the
word of God. The ende of whose con-
uersacion se that you loke vppon, and
follow their fayth. Obey the, and sub-
mit you selues vnto the, for they watch
for your soules, euen as they that must
i. Cor. ix. geue accountes therfore. Who goeth a
warfare at any tyme vppon hys owne
wages? Who planteth a vineyarde, and
eateth not of the frute thereof? Who fe-
deth a flocke, & eateth not of the milke of
the flocke? If we haue sown vnto you
rom. xv. d. spirituall thinges, is it a great thing if
Galla. vi. we reape your bodely thigs? but if other
pertakers of thys power on you wher-
fore are not we rather? Know ye not that
they which labour in the temple, haue
theyr lyuing of the temple? And they
that wayte at the aulter, enioye of the aul-
ter, & thus also hath the lorde ordey-

ned

For all de grees.

ned that they which preach the Gospel should lyue of the gospel. Math. x. 10

Ezechias commaunded the people that dwelte at Ierusalem, that they shoulde gyue porcions of theyr goodes vnto the priestes, that they might the more stedfastlye endure in the lawe of the lord. 2 para. 31 a

If a matter be to hard for the iudgement betwene Bloude and Bloude, betwene plee and plee, betwene stroke and stroke. Thou shalte ryse and go to the priestes the leuites and to the iudge which shalbe at that tyme, and shalte aske of them, and they shall shewe the how to iudge and thou shalt do thereafter, as they say vnto the. And if anye man deale presumptuouslye, so that he harkeneth not vnto the priest (whiche standeth to do seruice vnto the lord thy God) or to the Iudge, the same shall dye. Deu. xviii

Howe the worldly and superiour powers, as Emperours, Kinges, Princes, Iudges and rulers ought to lyue with their subiectes.

B. i.

Hearc

The ordinary.

Sap. vi. a. Heare, (o ye kinges) and vnderstande.
I learne yethat be Iudges of the en-
Som. xlii. des of the earth, gyue eare, ye that rule
the multitudes, and delyte in muche
people. For the power is geuen you of
the lord, and the strengthe from the
highest, whiche shall trye youre wor-
kes and search out your Imaginacions
how that ye, being officers of his king-
dome, haue not executed true iudge-
mente, haue not kept the lawe of righ-
tuousnes, nor walked after the wyll
of God.

Deut. 17. A king shall not haue many horses,
nether shall he haue many wyues, ne-
ther shall he gather him siluer and gold
to much. He shall not lyft vp his hart a-
boue his brethren and shall not turne a
syde from the commaundementes of
God, neyther to the righte hand nor to
the lyfte hand.

Pro. x. d. Mercy and faithfulness prelerue the
king, & with louing kindenes his scat
is holden vp.

Pro. xix. The feare of the king that saythful-
lye iudgeth the pore, shall continue sure
for euermore.

Lyke as a roaring lyon, and an hungrye
beare, euen so is an vngodly prince ouer
the

For all degrees.

the poore people. Where the prince is without vnderstanding there is great oppression and wrong. But if he be such one as hateth couetousnes, he shall long reygne.

Hearc, o ye heades of the house of Iacob, and ye leaders of the house of Israel. Shoulde not ye knowe what were lawfull and right but ye hate the good, and loue the euell; ye plucke of mennes skinnies, and the flesh from their bones. Keepe equitie and rightuousnes, deliuer the oppressed from the power of the violent, do not greue nor oppresse the stranger, the fatherles nor the widow, and sheade no innocent blood in this place.

Mich. ii. a
Deut. 17.
Iere. v. 8.
Psal. 131.

Be wise now therefore (o ye kinges) be warned ye that are iudges of the earth. Serue the lord with feare and reioyce before hi with reuerence. Kisse the sonne lest the lord be angrie, and so yet perish from the right way.

Iere. 23. a
and. 21. b.
Zacha vii.
b. 3. viii. c.

Set your affection vpon wisdom, ye that be iudges of the earthe. Make no labour to be made a Iudge, excepte it so were that thou couldest mightely put downe wickednes.

Psal. ii. a.
Eccl. 37. c.

Take hede ye iudges what ye do, for ye excuse not the iudgement of meene,

Sap. i. a.
3. Reg. 3. a
Eccl. vii.
Job ix. a.
and. c.

B. ii.

but

The ordinary.

II. par. xix. but of the lord. And he is wth you in iudgement. Therfore let y^e feare of the lord be wth you, and beware and do it, for wth the lorde our God there is no b^urightuousnes nor respect of parsons, nor accepting of giftes.

Eccle. 4. b In iudgement be mercifull vnto the fatherles as a father, and be in stead of an husband vnto their mother.

Pro. ix. a. Wth true iudgemēt the king setteth bp y^e land, but if he be a mā that taketh giftes, he turneth it vpsidowne.

Deu. xvii. Be no acceptor of persōs, neither be desirous of giftes, for they make wyse menne blinde, and chaunge the wordes of the rightuous.

Pro. ii. He that hath respecte of persons, in iudgement, doth not wel, and why? He will do wronge, yea, euen for a pece of breade.

A wise iudge will ordre his people wth discrecion, and where a man of vnderstandinge beareth rule there goeth it wel. As the iudge of the people is him selfe, euen so are his officers, and loke what maner of manne the ruler of the cytye is, suche are they that dwell

Pro. xviii therein.

Apo. xviii

The vngodly taketh giftes out of the

For all degrees.

the bosome to wraist the wayes of iudgment. Thou shalt not wraist the righte of the poore in his cause. Kepe the far from false matters. The innocent and rightuous shalt thou not sea. Thou shalt take no giftes, for giftes blynde euen them that are sharpe of sighte, & wraist the rightuous causes.

Deut. 17.
Exo. xxiii.
Sulan. 8.
Eccle. xx. v

Cursed is he that wraisteth the right of the widdow. Wo vnto them that are conningemen to suppe out wine, and experte to set bp dronkennes. These giue sentence with the vngodly for rewardes, but condemne the iust cause of the rightuous.

Leuit. 24.
Esay. vi. e
Pro. iii. a
Deut. 17.
Ezech. 14.

Wo be vnto you (o ye iudges) that make vnrighuous lawes, and deuyse thinges which be to harde for to kepe, wher thorow the poore are oppressed on cuery side, and the innocentes of my people, are therewith robbed of iudgement, & widdowes may be your praye, and that ye may robe the fatherles.

Luke. xii. e
Math. 23.

If thou be made a ruler, pride not thy selfe therein, but be thou as one of the people.

Esay. 28.

Eccle. 32.
Deu. xviii.

Let him that ruleth be diligent.

Rom. xii.

How subiectes shal behaue
G.iii. them

The ordinary.

them selues towardes their superiours and tempoꝛal rulers.

Exod. 22.

Act. 23. a.

Pro. 24. a.

and. xx.

The rulers of the people shalt thou not blaspheme.

Feare the lord and the king, and kepe no company with the claunders, for their destruction shal come suddenly.

1. Tim. ii.

Pray for kinges and rulers,

Titu. 3. a. Warn the people that they submit them selues vnto princes, and to the
Rom. 5. a. hygher auctoritie and to obey the officers.

1. Pet. 2. a.

1. Pet. ii. b

Submitte your selues vnto all manner ordinaunce of menne for the lordes sake, whether it be vnto the kinge, as vnto the cheefe head, or vnto rulers as vnto them that are sent of him for the punishmente of euell doers, but for the prayse of them that do well.

Titu. 3. a

Rom. xiii.

1. Pet. vi.

Let euery soule submit hym selfe to the auctorite of the higher powers. For there is no power but of God. The powers that be are ordeyned of God, so that who soeuer resisteth the power, resisteth the ordinaunce of god. And they that resist, shall receyue to them selues dampnation. For rulers are not to bee

For all degrees.

befeared for good workes, but for euell.

And the ruler beareth not the sword Rom. xiii.
for nought. For he is þe minister of god
a taker of vengeance to punishe him
that doth euell. Wherefore ye must ne-
des obey not only for punishment, but
also because of conscience. For thys
cause must ye giue tribute also for they
are gods ministers, which mayntein þe
same defence: Giue to euery man ther
for hys duetie, Tribute to whom tri- Rom. xiii.
bute belongeth, custome to whome cu- Mat. 7. d.
stome is due, feare, to whome feare be-
longeth, Honour to whome honour
perteyneth.

Giue vnto the Emperour that which Mat. 22. c.
is the emperours. And gyue vnto God Mat. 7. d.
that which is gods. Rom. xiii.

Howe parentes as father and
mother, ought to rule and bryg
vp theyr Chyl dren in the feare
of the lord.

If thou haue sonnes, bring them vp Eccle, 7. c.
in hurtour and learning, and holde the and. 10. a.
in awe frome their yowthe vp. If thou
B. iiii. haue

The ordinary.

haue daughters, kepe theyr bodye and
goue not thy selfe cherefull towarde
them. Mary thy daughter, and so shalt
thou performe a weightie matter, but
goue her to a man of vnderstanding.

Eccle, 30.

Pro. xiii c

Deu. vi. a

Who so loueth his chylde holdeth him
still vnder correction that he may haue
Ioye of him afterwarde. He that tea-
cheth his sonne, shall haue Ioye of him
and nedeth not to be ashamed amonge
his acquayntaunce. Who so enformeth
and teacheth his sonne, greueth the en-
nemye, and befoze frendes ye may haue
ioye of hym. If thou dye yet art thou
as thoughe thou were not dead, for
thou haste lefte one behinde the that is
lyke vnto the. An vntamed horse will
be hard, and a wanton chylde will bee
wylfull. If thou brynge vp thy chylde
diligately, he shall make the afrayde,
and if thou playe with him, he shall
brynge the to heauines. Laughe not
with him, least thou wepe with hym
also, and leasse thy teth bee set on edge
at the last,

If thy daughter be wanton kepe her
straightly, least she cause thine enemies
laugh the to scorne, and the whole citie
to geue the an euyl reporte, and so thou
be

For all Degrees.

bee fayne to heare thy shame of euery man. Thou shalt not holde thy dought-
to whoredome, that the lande fall not
to whoredome, and ware ful of wicked
nes. If thy doughter be not shamefast,
holde her straghtly lest she abuse her
selfe thoroowe ouer muchelybertye. Be
ware of all the dyschonesty of her eyes.

There shalbe no whore among the Daut. 23.
doughters of Israell, neyther whozeke Num. 25.
per among the sonnes of Israell. Mich. i. b.

A misnurtured sone is the dishonour
of the father. A folysh doughter shal be Eccl. 22.
lytle regarded. And she that commeth
to dishoneste, bringeth her father in
heauines.

A doughter that is passe shame dis-
honoureth bothe her father and her
husbande.

Ye fathers rate not your chyl dren, Collo. iii.
leaste they be of a desperate mynde,

He that spareth the rodde hateth his Pro 13. c.
sonne, but who so loueth him, holdeth Psal. 23.
him euer in nurtour. Heb. xii. 6

Ye fathers, prouoke not poure chyl- Psal. 33.
dren vnto wrath, but bring them vp in
the nurtoure and information of the Ephe. vi.
lorde.

With holde not correction from thy Pro. 23.
chylde

The ordenary

and. xiii. c. chylde for if thou beatest him with the
Eccle. 33. rodde: he shal not dye therof. Thou smi-
test him with the rodde, but thou deli-
uerest his soule from hell.

Titu. ii. c. Let the elder man be sober, honest,
discrete, sounde in the fayth, in loue, in
paciencce.

Gen. iii. Let the olde women shew them sel-
ues as it becometh holynes, that they
be no false accusers, not geuen to much
wine, that they teach honest thinges,
that they exforme the younge women
to be sober minded, to loue theyr hus-
bands, to loue theyr chyl dren, to be dis-
crete, chaste, bys wyse, good, obediente
vnto theyr hus bandes, that the word of
god be not euill spoken of. Let the yong
men lykewyse be sober.

Howe youth shall obey theyr
elders, honouringe them in the
feare of the lord.

Eph. vi. a Ye chyl dren obey your elders in the
Collo. iii. lord, for that is ryght. Honour thy fa-
Exod. xx. ther and thy mother, that is the firste
commaundemēt that hath any promes
that

For all degrees.

that thou mayst prosper and lyue long
vpon earthe.

Let the youngmen be sober minded.

Titu 2 a

Ye younger submit your selues vnto
the elder.

i. Pet. ii.

Honour thy father from thy whole
harte, and forget not the sorrowfull tra-
uayle that thy mother had with the.

Ecll. 7. c.
and. iii. a

Remembre that thou wast borne tho-
rowe them, and how canst thou recom-
pence them the thinges that they haue
done for the?

Tob. iii. a

Holde thy mother in honour all the
dayes of thy lyfe. For thou oughtest to
remembre what and howe greate pat-
telles she suffered for the in her wombe.

Tob. iiii.

My sonne care and be wise so shall
thine harte prosper in the waye. Let
not thine harte be gelous to follow sin-
ners but kepe the syl in the feare of the
lord al the day long. Kepe no company
with wine bibers and riottours eaters
of flesh, for suche as be dronkardes and
riottours, shal come to pouertie, and he
that is geyen to muche slepe, shall go
with a ragged coate.

Pro. xliii.

Pro. xlii.

Beue care vnto the father that be-
gatte the, and dispise not thy mother
whan she is olde.

The

The ordenary

Eccle. liii.
Exod. 20.
Deu. v. 1.

The lord will haue the father honoured of the chyl dren, and loke what a mother commaundeth her chyl dren to do, he wil haue it kept. Who so honoureth hys father, his synnes shalbe forgiven him, and he that honoureth hys mother, gathereth treasure together. Who so honoureth his father shall haue ioye of his owne chyl dren, and whan he maketh hys prayer, he shalbe heard.

Gene. ii.
and. 49.
Deu. 34.

He that feareth the lord, honoureth his father and mother, and doth them seruice, as it were vnto the lord himselfe. Honour thy father in dede, in word and in all pacience, that thou mayest haue his blessing: for the blessing of the father buyldeth vp the house of the chyl dren, but the mothers curse, roteth out the foundations.

My sonne make much of thy father in his age, and greue him not as longe as he lyueth. And if his vnderstanding faile, haue pacience with him, and despise him not in thy strength. He that forsaketh his father, shal cum to shame, and he that defieth hys mother, is cursed of God.

He that hurteth his father, or shutteth out his mother, is a shamefull and

an

For all degrees.

an vnworthy soune.

Thou shalt ryse vp before a grave
heade, and shalt gyue reuerence vnto Leuit. xix.
the aged.

Howe the maister and mai-
stres oughte to vse them selues
towards theyr seruauntes.

He that dilycately bringeth vp his
seruaunt from a chyld, shall make hym Pro. 29.
his master at length.

Where as thy seruaunte worketh Eccl. 7.
truelye, entreat him not cruelly, nor the
hyzelynge that is faythfull vnto thee.
Loue a discrete seruant as thine owne
soule. The fodder, the whippe and the
burthen belongeth vnto the asse, meate
correction and worke vnto the seruaunt.
If thou let thy seruaunt labour, thou
shalt finde rest, but if thou let hi go
If dell he shal seke lybertie.

The yoke and the whyppe bowe
downe the necke, but tame thou the
uell seruaunte with bandes and cor-
rection.

Set hym to woozke, for that belon-
geth vnto him & becommeth him well.

If

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If he bee not obediente bynde hys fete, but do not to muche vnto hym in anye wyse, and without discrecion do nothyng.

If thou haue a faythful scruaunte, let hym bee vnto thee as thyne owne soule, for in bloude haste thou gotten hym, if thou entreatest him euell and kepest him harde, he wyll come away from thee.

Collo. iii. Ye masters, do vnto your scruauntes that whiche is iuste and equall, and knowe that ye also haue a Master in Heauen.

ephe. vi. a. Ye masters, put awaye your threa-
Ecc. 33. d. teninges, and knowe that theyr God is
Col. iii. c. your God also, neyther is there anye re-
specte of persones with him.

Tobi. iii. Be not as a Lyon in thyne owne
Deu. 24. house, destroyng thy housholde fol-
kes, and oppressynge them that are vnder the.

Tob. iiii. Who soeuer worketh anye thinge
for the, immediatly geue him hys hyre,
and loke that thy hyed scruauntes wa-
ges remayne not by the ouer nyght.

Leuit. xix. The workemans labour shall not
Ecc. 3. b bide with the vnto the morninge.

Eccle. 24. He that defraudeth the labourer of

For all degrees.

hys hpyt, is a bloudtheadet.

Eccle. v. c.

Howe seruauntes oughte to
behaue them selues in the ser-
uice of theyr masters or lordes,
Dames or maystresses.

Let as many seruauntes, as are vn- **Tim. vi.**
der the yoke, counte theyr masters
worthy of all honoure, that the name
of God & hys doctrine be not euell spo-
ken of.

Se that they whych haue beleuing **Ibidem.**
masters, despyse them not for they are
Brethern, but rather do them seruice,
for so muche as they are beleuinge and
beloued and partakers of the benefyte.

Ye seruauntes, bee obediente vnto **Col. iiii. c.**
poure bodely masters in all thinges not **Ephc. vi.**
with eye seruice as men pleasers, but **Titu ii. b.**
in singlenes of hart, fearing god. What **i. Pet. ii. a**
soeuer ye do, do it hartcly euen as vnto
the lorde and not vnto me. And be sure,
that of the lorde, ye shall receaue the re-
warde of the inheritauce, for ye serue
the lorde Christe.

Ye seruauntes be obediet vnto your
ma-

The ordenary

Titu.ii. a
Ephe.i. a.
Col.iii. a.

masters, and please them in al thinges, not answering them agayne, neither be ye pikers, but shewe all good faythfulness, that in al thinges ye may do worshyppe vnto the doctrine of God oure saupour.

Ye seruauntes obey youre masters with all feare, not onely if they be good and curteous, but also though they be frowarde.

For that is grace, if a man for conscience toward God endure greffe and suffre wronge. For what praise is it if whan ye be buffeted for your fautes ye take it patiently? But if whā ye do wel ye suffer wrong, and take it patiently, that is grace with god.

The duety of maryed menne towardes theyr wiues.

Eccle.vii. Depart not frome a discrete and good woman that is fallen vnto the forthy porciou in the feare of the Lord. The gift of her honestie is aboue gold.

If thou haue a wife after thine owne minde, forsake her not and commit not thy selfe to the hatefull.

¶

For all Degrees.

Use thy selfe to lyue ioyfullie with
thy wife whom thou louest all the day=
es of thy lyfe (which is but vayne) that **Eccle. ix. 9.**
god hath geuen the vnder the sunne all **Mat. vi. 19.**
the dayes of thy vanitie, for that is **Pio. v. 1.**
the porcion in this lyfe of al thy labour
and trauaile that thou takest vnder the
sunne.

Ye husbandes loue your wiues, euen **Eph. v. 25.**
as Christe loued the congregacion, and **Gal. ii. 1.**
gaue hym selfe for it to sanctify it and **Titu. 3. 5.**
cleansed it in the founteyne of water by **1. Pet. 3. 9.**
the worde, to make it vnto him selfe a
glorious congregacion, hauing no spot
nor wrinkle nor anye suche thinge but
that it shoulde bee holpe and without
blame. So oughte meene also to loue
theyr wiues, eue as their owne bodies.
He that loueth his wyfe, loueth hym
selfe.

Whoso euer putteth away his wife **Mat. v. 31.**
(except it bee for fornication) causeth
her to breake matrimony. And who so=
euer maryeth her that is deuorced, brea=
keth wedlocke. Ye meene dwell with **1. Pet. iii. 7.**
your wiues accordig vnto knowledg. **1. Tes. iii. 1.**
geuing honour vnto the wyfe, as vnto
the weaker vessel, and as vnto them
that are heyes with you of the grace

The ordenary.

of lyfe, that youre praycrs be not let.

Rum. xxx If anyc man make a vowe vnto the
Deu. xxiii lord, or sweare an othe, so that he binde
hys soule, he shall not breake his word,
but do all that is proceeded oute of his
mouthe.

The duetye of maryed wo- me towardes theyr husbādes.

Ephe. v. c Let the women submyt them selues
Col. iii. c vnto theyr husbādes, as vnto the lordc.
1. Pet. iii. a For the husbāde is the wiues heade,
1. Cor. ix. a even as Christe also is the head of the
congregation, and he is the saviour of
hys bodye. Therefore as the congrega-
tion is in subiection of Christe, lyke-
wise lette the wiues be in subiection to
theyr husbādes in all thynges.

1. Pet. iii. Ye women be subiect vnto your hus-
1. Cor. xi. a bandes, that even they whiche belue
Ephe. v. c. not the worde, may without the word
Collo. iii. c be wonne by youre conuersacion whan
ii. Tim. ii. they beholde youre conuersation in
feare.

Whose apparell shall not be out-
warde with broided heare, and han-
ginge on of golde, or in puttinge on of
gor-

For all degrees.

gorgeous aray but let the inward man
of the harte be incorrupte with a meke
a quiet spirite whiche before God is
much set by. For after thys maner in
the olde tyme did þ holyp women which Gen. xviii
trusted in God, tye them selues, and
were obedient vnto theyr husbannes, e-
uen as Sara obeyed Abraham and cal-
led him lord.

Let the women aray them selues in i. Tim. ii.
comelye apparell with shamefastnes
and discrete behauiour, not with brop-
ped heere, or gold, or pearls, or costly a-
raye, but with suche as it becommeth
women that professe Godly nesthorow i. Cor. xlii
good workes.

Let your wyues kepe silence with Eph. v. c.
all subiection. Suffer not a woman to
teach nor to haue auctoritie ouer the
man, but for to be i silence. For Adam
was firste formed, and then Eue. Adam Gen. iii.
also was not deceaued, but the woman
was deceaued, and hathe brought i the
transgressio. Notwithstanding thorow
bearing of chyl dren she shal be saued, if
she continue in faythe, and in loue and
in sanctifying with discrecion.

Let your wyues kepe silence in the

B. ii.

congreg

The ordinary.

congregacio, for it shall not be permitted vnto them to speake, but to be vnder obedience as the lawe sayeth: But if they will learne any thinge let them are their husbundes at home. For it becommeth not womē to speake in the congregacion.

A man shalbe lorde and ruler in his house, and the woman shalbee subiecte to her husbunde.

Num. xxx If a married woman make a vowe, and if she haue letten go out of her lippes a bond ouer her soule, and her husband heare it, and holdeth his peace thereat, the same day that he heareth it, then her vowe and band wherewith she hath bounde herself ouer her soule, shal stande in effecte.

But if her husbande forbyd her the same daye that he heareth it, then is þe vowe louse that she hath vpon her, and the band also that she hath letten go out of her lippes ouer her soule.

¶ Of the state of matrimony in generall

Mat. i. a

In the beginninge God created mā
and

For all degrees.

and woman, for thys cause shall a man
leafe father and mother, and cleave to
his wyfe. Gene. ii. d

And they two shalbe one fleshe, now
are they not twane, but one fleshe. Let
no mā therfore put a cōder that which
God hath coupled together.

To auoyd whoredome, let every mā
haue hys owne wife, and let every wo- i. Cor. vii.
manne haue her owne husband, let the
mā giue vnto the wife due beneuolence
lykewise also the wyfe vnto the man.
The wyfe hathe not power ouer her
owne bodey, but the husbāde, and
lykewise the manne hath not power
ouer hys owne bodey, but the wife.

Withdrowe not youre selues one Cob. vi. d
from an other, except it be with y^e con- and. vii. a.
sente of bothe for a tyme that ye maye Joel. ii. c.
giue your selues vnto fasting and pray-
er, and then come together againe, lest
Sathan tempte you for youre inconty-
nence.

Let wedlocke be had in pryncyall in all Heb. xiii.
pointes, and lette the chambere bee vir-
defyled.

For whorekeepers and aduouterers
God wyll iudge.

The lord fauoureth man and wife
that

B. iii.

The ordinary.

- Eccle. 26.** that agre well together.
and. xi. d. Happy is the man that hath a vertu-
Eccle. 26. d ous wife, for the numbze of his yeares
shalbe double,
1. Cor. vii. A woman shal not seperate her selfe
from her husbande, but if she seperate
her selfe, that she remayne unmarried,
or be reconspyled to her husband.
Rom. vii. A woman that is in subiection to the
manne, is bounde vnto the lawe whyle
the manne lyueth, but if the man dye,
Mat. v. d. then is she loused frome the lawe that
concerneth the manne. If she bee with
an other manne, whyle her man liueth,
she shalbee called a wedlocke breaker.
But if the manne be deade, then is she
free from the law, so that she is no wed-
locke breaker if she bee with an other
manne.

Of the state of virgins.

- 1. Cor. 7. a** I saye to them that are unmarried
and to widdowes (sayth S. Paule) It
is good for them that they abide also
as I do. But if they can not abstayne,
Tim. v. b. let them mary, for it is better to mary
then

For all degrees.

then to burne. As concerning virgins,
I haue no commaundemente of the 1. Cor. vi. c.
lorde, neuertheles I say my good mea-
ninge as I haue obteyned mercy of the
lord to be faithfull. I suppose it is good
for the present necessitie, for it is good
for a man so to be. Art thou bound vnto
a wyfe, seke not to be loused. Art thou
loused from a wyfe, seke not a wyfe. If Num. xxx.
a damsell make a vowe vnto the lord
whyle she is in her fathers house and
unmarried, and her vow or band that she
maketh ouer her soule commeth to her
fathers cares, and he holde his peace
thereto, then all her vowes and bandes
that she hath bounde her selfe withall
ouer her soule, shal stand in effect.

Of the state of widdowes.

She that is a right widdow and de 1. Tim. v.
solate, putteth her truste in God, and Luk. iii. f.
continueth in prayer and supplication ii. Cor. i.
night and daye. But she that lyueth in
pleasures, is dead euen yet alyue. A wid-
dow muste be without blame. But if
there be any that prouideth not for his Gala. vi.
owne, and specialle for them of his
household, & same hath denyed the faith,

B. iiii.

and

The ordinary.

i. Pet. ii. and is worse then an infidell.

i. Tim. v. Let no widdow be chosen vnder thre
score yere olde, and such one as was the
wyfe of one man, and well reported of
in good workes if she haue broughte vp
children well, yf she haue bene harbe-

ii. Pet. iiii rous, if she haue washed the saintes
fete, if she haue mynystred vnto them
whiche were in aduersite if she were
continually geuen to all maner of good
workes.

But the younger widdowes refuse.
For whan they haue begon to waxe wa-
ron agaynst Christ, they will mary ha-
ving theyr dampnacion, because they
haue broken the firste fayth. Besides
this they are ydell, and learne to runne
about frome house to house. Not onely
are they ydell, but also trifling and bu-
sy bodyes, speakinge thinges whiche
are not comly.

Rum. xxx The bove of a widdowe, and of her
that is deuorced, al that she bindeth her
felfe with all ouer her soule, shall stand
in effect vpon her.

Exhortacion to the riche of this worlde

For all Degrees.

If riches encrease, set not your hart
vpon them. Psal. li.

It becommeth not a couctous man
and a nygarde to be riche, and what Eccle. 25.
should a nigard do with golde? He that
with all hys carefulnes heapeth toge-
ther vnrightrously, gathereth for other
folkes, and an other manne shall make
good there with his goods. He that is
wicked vnto him selfe, how shoulde he
be good vnto other men? How can such
one haue any pleasure of his goods? there
is nothing worse then when one disfa-
uoureth him selfe, and this is a reward
of his wickednes. If he do any good, he
doth it not knowing thereof and against
his wyll, and at the lasse he declareth
his vnglaciousnes. A nygarde hathe a Pro. 27.
wicked eye, he turneth a way hys face Eccle. iiii.
and dispiseth hys owne soule. A coue-
tous manne hathe neuer inough in the
porcion of wickednes, vntyll the tyme
that he wither awaye and haue lost his
owne soule.

A wycked eye spareth breade, & there Ecc. 24. b.
is scarsenes vpon his table. My sone Eccle. iiii.
do good to thy selfe of that thou hast, & Tob. iii b
giue the lord his due offrises. Do good Luk. xvi.
vnto thy frende before thou die, and ac-
cording

The ordinary

- Job i. a. according to thy ability reach out thyne hand and gyue vnto the poore. A riche man ought to submytte hym selfe and
1. Tim. vi. not to reioyce in his goodes. Charge them whiche are riche in thys worlde, that they be not proude, nor trust in the vncerteyneriches but in that lyuyng God (whiche geueth vs aboundantly all thynges to enioye them) that they
- Mat. vi. d. do good, that they be rich in good workes, that they gyue and distribute with good will, gatheringe bp treasure for them selues, a good foundation against the time to comme, that they maye laye hande on eternal life. Geue almes of
- Job. iiii. b. thy goodes, and tourne neuer thy face from the poore, for almes delyuereth from death, and suffreth not the soule to come in darknes. A greate comforte is almes before the hye God, vnto all them that do it. Let neuer pride haue rule in thy mind, nor in thy word, for in pride began all destruction. Happy is
- Gen. iii. the rich that is founde without faute,
- Eccle. iii. & he that turneth not fro the right way for golde, nether putteth his trust, i money or treasure. So to ye rich mē, wepe
- Jacob. v. & howle on your wretchednes that shal come vpo you. Your riches are corrupt your

For all degrees.

your garmentes are moath eaten. Your golde and your siluer are carkred and the rust of the shalbe a witnes against you and shall eate your flesh as it were fyre, ye haue heaped treasure together in your last dayes. Beholde the hyer of the labourers which haue reaped your owne felde (which hyer is of you kept backe by fraude) crieth, and the cries of them whiche haue reaped, are entred into the eares of the lord Sabaothe. Ye haue liued in pleasure on the earth, and in wantonnes, ye haue condemned and haue kyllled the Just, and he hathe not resisted you.

Leuit. x. c.
Deut. 24.
Job. iii. c.

Luk. xv. c.

There is nothinge worse then a covetous man. What pridest thou the, O thou asthes? there is not a more wicked thing then to loue money. And whye? Suche one hathe his soule to sell: yet is he but a felthy doung while he lyueth. Although the phisician shew his helpe neuer so long, yet in conclusion it goeth after this maner, to day a king, to morrowe dead. For when a man dyeth, he is the heyre of beastes, serpentes and wormes.

Eccle. x. b.

Woe be vnto the proude welthy in Sion, to suche as thinke them selues secure

Amos. vi.

The ordenary

Luk. vi. sure vpon the mount of samaria. Which
holde them selues for the beste of the
worlde, and rule the house of Israel e-
uen as they list, beholde is the border
of the land of the philistines wider the
yours? Ye are take out for the euell day,
euen that spt in the stole of wilfulness,
ye that lygh vpon beddes of fluory and
vse your wantones vpo your couches,
Job. xxi. b ye that eate the beste lambes of the
Eclap. v. b flocke, and the fattest calves of y droaue
1. Reg. v. d ye that sing to the lute, and in playing
of instrumentes compare youre selues
vnto Dauid, ye that drynke wine oute
of gobblettes, and anoynte your selues
with the beste oyle, but no man is sorp
for Iosephes hurte.

Pro. xi. Whoso trusteth in his riches, shall
Psal. 4c. perish. Blessed is he that considereth y
pooze, for the lord shall deliuer him i the
tyme of trouble.

Mat. ix. c. Se that ye gather you not treasure
Luk. xi. d. vpon earth where rust and mothes cor-
Eccle. 36. rupt, and where theues breake through
and steale. But gather you treasure to-
Pro. xxi. i. gether in heauen where nether rust nor
Luk. xii. c. mothes corrupt, and wherc theues ne-
ther breake vp nor yet steale. For where
your treasure is there is your harte also

For all degrees.

ye can not serue God and mammon.

Make you frendes with the vnrighteous mammon, that when ye shal haue neede, they maye receyue you into the euerlasting tabernacles. **Luk. xv. 8**

Al they that wil be riche, fal in to temptation and snare, and into many folysh & noisome lustes, which drowne me in destruction and dampnacion. For couetousnes is the roote of all euell, whiche whyle some lusted after they erred from the faith, and tangled them selues with many sorrowes. **Tim. vi. 9**
Prou. 23.

Exhortacion to the poore, sycke and impotehte Parsons.

Blessed are the poore in spirite, for theyrs is the kingdom of heauen. **Mat. v. 3**

All the dayes of the poore are miserable, but a quiet hart is a continuall feast. Better is a lytle with the feare of the lord, then great treasure. **Luke. vi. 20. 25.**

Better is the poore that lyueth godlye, then the blasphemour that is but a foole. **Psal. 36.**
Prou. xix.

A poore man leading a godly lyfe, is better **Prou. 17. a**

The ordenary

Psal. 30. better then the riche that goeth in fro:
Pro. 15. 6 warde wayes.

Eccle. 28. c A small thinge that the rightuous
1. Tim. vi. hathe is better then great riches of the
vngodlye. The lord knoweth the dayes
of the godly, and their inheritaunce shal
endure for euermore.

Psal. ix. The lorde is a defence for the poore,
a defence in the time of trouble. For the
lorde forgetteth not the complaynte of
the poore.

The lorde shall delpyer the poore
from the mighty, and the wretched and
miserable porefely people, which haue
no help.

The lord wil not forget the poore, &
patient abyding of such as be in trouble
shal not perishe for euer.

He shal be fauourable to the simple
and poore, he shal preserue the soules
of suche as be in aduersitie.

Psal. lxxi. He shal delpyer theyr soule from ex-
torcion and wrong, and deare shal their
bloud be in his sight.

Eccle. xxi. The prayer of the poore goeth out
Exod. v. 6 of the mouth, and cometh vnto the
eares, and his vengeaunce (or defence)
shal come, and that hastely.

Pro. xlii. A simple man which labourerth, and
worketh

For all degrees.

worketh, is better then one that is gorgeous and wanteth breade.

Eccle. x. c. d

Thou art the poore mannes helpe (o lord) a strength for the nedefull in hys necessitie.

Eclay. xv

Thou art a defence vnto him against euell wether, and a shaddow agaynst the heate.

The poore shall not alway be out of remembrance the patient abiding of such as be in trouble, shall not perishe for euer.

Psal. ix. a.

The lord shall kepe the temple flocke by their ryght, defende the chyl- dren of the poore and punyssh the wrong- geous doers.

Psal. 71. a

The poore sely people couet water, and they can get none, and theyr tongue is wahren dry for thirst: If the lord shall heare them, If the God of Israell wyll not forsake them. Hath not God chosen the poore of this worlde which are riche in fayth, and heyrers of the king- dome which he promysed to them that loue hym?

Eclay. xii.

Jaco. ii. a.

The poore that wanteth strengthe and hath great pouertie, the eye of God loketh vpon hym to good, setteth hym vp frome hys lowe estate and lyfteth

Eccle. xi.

vp

The ordenary
bp his heade.

Exhortacion to the artificer or
handicraftes man.

Gene. iiii. In the sweate of thy face shalt thou
eate thy breade, tyll þu be turned agayne
vnto earth whence thou art taken.

Job. v. a. Man is bozne to labour, lyke as the
birde for to flye.

Pro. x. a. Anydell hande maketh poore, but
quicke labouring hand maketh riche.

Eccle. iii. c Who so gathereth in Sommer, is
wise, but he that is slougysh in haruest
bringeth him selfe to confusion.

Rom. xii. In all thy workes be diligent and
quicke, so shall there no sycknes happen
vnto the.

Eccle. x. d. Be not proud to do thy worke, and
dispayre not in the tyme of aduersitie.

Pro. xviii Who so is slothfull and slacke in his
labour, is the Brother of him that is a
waster.

Pro. xix. Slouthfulnes bringeth slepe, and any
dell soule shall suffer hunger.

Pro. xxi. a The deuises of one that is diligene
bringe plenteousnes, but he that is vn-
advised commeth vnto pouertie.

For all degrees.

He that laboureth not, shall not eat it **Ecl. iii.**
A man shall go forth to bys worke, **Psal. 103.**
and tyll his land vnto the euening.

Thou shalt eat the labours of thine **Psal. 127.**
owne handes, so shall it go well wth
the, and thou shalt be blessed. Thy wife
shal bee as a frutefull vine vppon the
walles of thy house. Thy chyldren like
the olyue braunches rounde about thy
table. Lo, thus shall the man be blessed
that feareth the lord.

A labouring man slepeth sweetely, whe **Eccle. v. 5**
ther it be litle or much þ he eateth, but **Job x. c.**
the aboundaunce of the rich, wil not suf
fer him to slepe.

Take not ouer great trauayle & labour **Pro. xlii.**
to be riche, beware of suche a purpose **Iere. xlii.**

A labouringe man that is geuen vnto
dronkennes, shall not be rich. **Eccle. xix.**

Welyte not thou in slepe, lesse thou
come vnto pouertie, but open thine eyes **Pro. xx.**
and thou shalt haue bread inough.

All that a man eateth and drinketh **Eccle. 3. 1. 8**
yea, what soeuer a man enioyeth of all
hys laboure, the same is a gyfte of
God.

Exhortacion to Religious or deuout parsons.

¶ Here

The ordenary.

Jacob. l. c. Pure deuotion and vndefiled before
This is a God the father is thys. To visite the
 pure relig- friends and widdowes in theyr aduers-
 gion orde- site, and to kepe hym selfe vnsportted of
 ned of the worlde. If anye man amonge you
 God, or feme deuout and refrayne not his tong
 ther relig- but deccaue his owne hart, this mans
 gions as deuccion is in bayne.
 in cotes
 sir dles,
 bot es b e,
 are sayned
 Apocryf.
 Eccle. ii. The feare of the lorde is the righte
 God seruice that preserveth and iustify-
 fyeth the harte, and geueth mirth and
 gladnes.

Exhortacion to the mar- chaunte.

Pro. xx. It is nought, it is nought sayth the
 byer, but when he hath it, he dothe
 prayse it.
Pro. xl. a. A false balance is an abhominacion
 vnto the lorde.
Leuit. xix. Deale not wrongfullye wyth thy
 neyghboure, with metyard, weyght or
 mesure.
Deu. xxiii. Whan thou sellest oughte vnto thy
 neyghbour, or biest anye thing of hym,
 deceyue nor oppresse him not.
 Thou shalt not haue in thy bagge
 two

For all degrees.

two manner of weyghes, a greate and
a small.

Neither shalt thou haue in thy house
dyuers measures, a greate and a small,
that thy lyfe may be longe in the lande,
whiche the lord thy God shal geue the:
for who soeuer doth so, is an abhominacion
vnto the Lord thy god.

God knoweth both the decreayer, and him that is decreayed. Job xii. 22.

**Exhortacion to the husbands
maune.**

Who so tylleth his ground shal be fyl-
led with bzeade. Ps. xli.

Who so hoordeth vp hys corne, shall
be cursed among the people, but blessed
shall he be, whose bin shall be full, and
his finge shall lyghte vpon hys head that
sellet it.

When thou haste reaped doone
thyne harvest, and hast forgottē a sheaf Deut. 24.
in the feld, thou shalt not turne againe Leuit. xix.
to fetch it, but it shall be for the Stran-
ger, the fatherles and the widdow, that
the lorde thy God may blesse thee in all
the workes of thy handes.

In like case when thou hast plucked
 A. ii, thine

The ordenary.

thyne olyue trees and vynyarde.

Leuit. xix
Deut. 24.

When thou reapest thy lande, thou shalt not reape downe the uttermost borders of it round about, nor gather it all cleane vp. Euen so likewise thou shalt not plucke thy vynyarde cleane also, nor gather vp the grapes that are falle downe, but shall leaue them for the poore and straungers for I am the lord your god.

Exhortacion to couldiours of men of warre.

Deu. xx. a.

When thou goest out to battayle against thine enemyes, and seest horses & charrities of the people more then thou: be not afrayde of them.

Deu. xli. r.
Num. xliii
1. Mac. 4.
Deut. xxxv.

Now, when ye are come nigh unto the battayle, the priest shall step furthe and speake to the people, and saye unto them. Feare (o ye people) ye go this day into the battaile against your enemies, let not your hartes faynt. Feare not, be not afrayed of them: for the lord your God goeth with you, to fight for you, agaynst your enemies, that he maye save you.

When

For all degrees.

When thou comest nigh unto a ci-
ty to fight agaynst it, thou shalt offer Num. xxi.
them peace. But if they wyl not deale
peaceably with the, and will warre w
the, then besege it.

When thou muste ligh a long season Deut. xx.
byfore a city agaynst the which thou
makest war to take it, thou shalt not de-
stroye the trees, nor heawe them downe
with the axe, for thou mayest eate of þ
frute, for it is but woode vpon the felde,
and no manne, and cannot come and be
bulwarke against the. But the trees þ
thou knowest that men eat not of, those
shalt thou destroye and rose oute, and
make bulwarke thereof, agaynst the
citie that warreth with the, tyll thou
haue ouercome it.

Let him that is a fearde and faynt, Iudic. 7.
turne home agayne.

It is a small matter for many to be i. Mac. iii.
ouercome with fewe, yea, there is no i. Reg. 14.
difference to the God that is in heauen,
to delouer by a greate multitude or by
small companie, for the victorie of the
battel standeth not in the multitude of
the host but the strength cometh from
heauen.

Ye Souldiours do no man wronge, Luk. iii. b.

J. iii.

and

The ordenary.

and be content with your wages.

Exhortation to customers, tolners and publicanes.

Luk. iii. b

Ye customers and tolners, require no more of the people then is apointed you.

Exhortation to lombardes and bzurers.

Leuit. 25. If thy brother ware poore and fall
Exo. xxv. in decaye beside the, thou shalt receaue
Deut. 24. him as a stranger or guest, that he may
Ezech. 18. lyue by the, and thou shalt take no vsu-
ry of him, no more then thou hast geue,
but shalt feare thy God, that thy bro-
ther may lyue beside the. For thou shalt
not lende him thy money vpon vsurye,
nor deliuer hym thy meate vpon ad-
uantage.

Let no man take vsury of his brother
Thou shalt occupye no vsury vnto thy
Deut. 23. brother, neyther with money nor with
Exo. xxii. fode, nor with any maner of thing that
Leuit. xxv. vsury maye be vsed withall, that the
Lord thy God may blesse the in all that
thou takest in hand.

When one of thy brethren is waxed
poore

For all degrees.

poore in any citie within the land which the lord thy God shall geue thee, thou shalt not harden thine hart, nor withdraw thine hande from thy poore brother, but shalt open thine hand vnto him & lend him according as he hath neede. Beware that ther be not a poynt of belypall in thine harte, that is, thinke not that he shall not geue it the agayne. For if thou lokest not frendly vpon thy brother, and geuest him nothing, then shall he cry ouer the vnto the lord, & it shall be counted sinne vnto the. But thou shalt geue him. For because of it shall the lord thy God blesse thee in all thy workes, and in all that thou puttest thy hand vnto. The land shall neuer be without poore, therefore command I the and say, thou open thyne hand vnto thy brother, whyche is nedye and poore in thy land.

Deu. xv. 8
i. John. 7.

Rom. x. 1.

If thou lende a poore bodye (sayth god) thou shalt not lye downe to slepe with his pledge, but shalt deliuer him his pledge agayne when the Sunne goeth downe that he may slepe in his owne rayment and blesse thee, so shall the same be reckened vnto righteousness before the lord thy God. Lord (sayth Dauid) who shall dwell in thy

Deut. xxiii.

Psal. 14.

A. iii.

taber.

The ordinary.

tabernacle: who shal rest vpon thy holy
hyl: He that sweareth vnto hys neigh-
bour and disapointeth hi not. He ge-
ueth not his money vpon vsury and ra-
keth no rewarde against the innocente.

Ezech. 18.

If a man be Godly and do the thing
that is equall and righte, he greueth no
bodye, he geueth his better his pledge
again, he patteth hys meate with the
hungry, he clothed the naked, he lenderth
nothyng vpon vsury, he withdraueth
his hand from doing wrong, he hande-
leth faythfully betwixt man and man,
This is a rightuous man, he shal sure-
ly lyue, sayth the lord God.

Math. ii.

Psal. xlii.

Ezech. 22.

Thou hast receyued giftes to shedde
bloude. Thou hast taken vsury and in-
crease. Thou hast oppressed thy neygh-
boure by extortion, and forgotten me,
sayth the lord god.

Pro. xix.

He that hath pitie vpon the poore,
lenderth vnto the lord, and loke what
he layeth out, it shalbe payed hi againe.

Exhortacion to Whoremong- ers and fornicatours.

Pro. v.

The lippes of an harlot are a drop-
ping

For all degrees.

ping hony combe, and her throte is sol- p:ouer. 7.
ter then oyle. But at the laste she is as
bitter as wormwode, and as sharpe as
a two edged sword. Her fete go downe
vnto deathe, and her steps pearse tho-
rowe vnto hell. She regardeth not the
path of lyfe, so vntedfast are her way
es that thou canste not knowe them.
Hear me therfore (O my soue) and de-
parte not frome the woordes of my
mouthe. Kepe thy waye farre frome
her, and come not nyphe the doores of
her house. That thou moorne not at the
last (when thou haste spent thy bodye
and goods) and then say. Alas, why ha-
ted I nourtur? why did my hart despy-
se correction? Wherfore was not I obe-
diente vnto the voyce of my teachers
and harkened not vnto them that en-
formed me?

My soue, why wilt thou haue plea p:oue. 5. c
sure in an harlot and embrace the bosom Job. 31. a
of an other woman? For euery man-
nes wayes are open in the sighte of the
lord, and he poudreth all their goinges.

The mouthe of an harlot is a depe p:ro. 23. c.
pyt wherin he falleth that the lord is
angry wythall.

A folysh restless woman full of wor- p:ro. 12. b.
des,

The ordenary

des, and such one as hath no knowledge sitteth in the doores of her house vpon a stoole aboue in the city, to call such as go by, & walke straight in their wayes. Whoso is ignorant (sayth she) let him come hither, & to the wittise she saith, stolen waters are sweete, and the bread that is priuely eaten, hath a good taste.

But they consider not that death is there, and that her gesses go downe to hell.

Prou. 29. Let that loueth harlots, spendeth awaye that that he hath.

Eccle. 12. a Turne away thy face from a beauty
Mar. 5. c. full woman and loke not vpon the fayrenes of other. Many a man hath perished thorow the beautye of women, for thorowe it that desier is kindled as it were a fyre.

Prou. 22. A whoore is a depe graue, and a harlot is a narrow pit. She lurreth lyke a thefe, and those that be not aware, she bringeth vnto her.

1. Cor. 10. Let vs not commit whoredome as some of them did, and fell in one daye thre and twenty thousand.

1. Cor. 10. The wyll of God in that ye shoulde
Eph. 5. 3. absteyne from whoredome, is that euer
1. Cor. 7. 34. one of you shoulde knowe howe to possesse his vessel in holynes and honour,
and

For all degrees.

and not in the lust of concupiscence as the heathen which know not god.

Let no fylthy communycation pzo= Ephe iii. c
ceade out of thy mouth, but that which Mat. xii. d
is good to edyfy withal. And greue not
the spirite of God, wherewith you are
sealed vnto the day of redemption.

Fle whoredom. Al synnes that a man i. Cor. vi. c
doth, are without the body. But he that
committeth whoredom synneth against
his owne body. Know ye not that your
bodye is the Temple of the holy ghost?
whome ye haue of God, & are not your
owne.

Aduouterers, whormongers, forny= Galla. v. c
catours and vncleane persons, shal not i. Cor. vi. b
inherit the kingdome of God.

Should I then (sayth the lord) for Jere. v.
all this haue mercy vpon the? thy chyl-
dren haue forsaken me, and sworne by
them that are no gods. And al beit they
were bound to me in mariage, yet they
fell to aduoutery and haunted harlots
houses. In the desyre of vncleanty luste, Ezech. vii.
they are become like the stoned horse, & Jere ix. a.
uery man neieth at his neighbours wife.
Should I not correcte this sayeth the
lorde? And shoulde I not be auenged of
euery people that is lyke vnto thys.

Exhortacion vnto Drunkardes.

Wo

The ordenary

Esay. v. c.

Wo be vnto them that rise vpe early
to vse them in dronkenes, and yet at
night are more superfluous in wine. In
whose company are harpes and lutes,
rabzetes and pypes. But they regarde
not the workes of the lord, and consider
not the operation of his handes.

Wo be vnto them that are conninge
men to sup out wine, and expecte to set
vp dronkenes.

Psa. xlii.

Where is woe? wher is sorrow? wher
is strife? where is bratling? where are
woundes without cause? where be read
eyes? Is it not among those that be e-
uer at the wine, and seke onely where
the beste is, and occuppe them selues to
drinke out goblettes, glasses and cups?
Loke not thou vpon the wine how read
it is, and what coloure is in the glasse.
It goeth downe softly, but at the laste
it bitteth lyke a serpente, and stingeth
lyke an Adder. And whan a man is
dronke, he casteth his eyes vnto straun-
ge women, and doth muse vpo froward
thynges.

Luk xxi. c.

Rom. xiii.

Take hede vnto your selues that
your hartes bee not ouerladen with ex-
cesse of eatyng and with dronkennes.

x. Ecloz. iii

Wyne is marvelous strong, & ouer-
com-

For all degrees.

commeth them that drynke it, it deceaseth the mind, & bringeth both the poore man and the kyng to dotage, & vanitie. Thus doth it with the bondman, and with the free, with the poore and ryche. It taketh away their vnderstandinge, and maketh them careles and mery, so that none of them remembreth any beaui- ties, dette, or dutey. It causeth also a man to thynke that the thyng which he doth is honest, and good, and remem- breth not in what auctorite he is, and that he ought not to do suche thinges. Moreouer when men are drynking, they forget all frendship, all brotherlye faythfulnes and loue. But as sone as they are dronken they drawe oute the sword & boyl fight. And whā they are layd downe frome their wine, & corpesen vp agayn, they cā not tel what they did.

Wine is a voluptuous thyng, and dronkennes causeth sedition, who so de- lyteth therein, shall neuer be wyse.

Be not thou a wine biber, for wine hath destroyed many a man.

How well content is a wise man with a lytle wine? The fyre proueth the hard yron, euen so doth wine proue the hartes of the proude, when they be dron- ken.

1520. xx.

1520. xx. a.
Eph. v. 6

1520. xx.
Eph. v.

The ordenary

ken.

Wine soberly dronken, quickeneth the life of man. If thou drinkest it mesurably, thou shalt be temperat. Wine was made from the beginning to make men glad (and not for dronkenes) wone measurably dronken, is a reioyting for the soule and body.

But if it bee dronken with exces, it maketh bitternes and sorowe vnto the minde. Dronkennes filleth the mind of the folysh, with shame and ruine, diminisheth the strength and maketh wounds.

Be not dronken, for therein is exces.

Exhortacion vnto al sinners, generally.

The same soule that sinneth shall die. The child shall not beare the fathers offence, neither shall the father beare the chyldes offence. But the rightuousnes of the rightuous shall be vpon hym selfe, and the wyckednes of the wycked shall be vpon hym selfe also. But if the vngodly wpll turne a way from all his sinnes.

For all degrees.

Sinnes that he hath done and kepe my commaundementes, and do the thyng that is equall and righte, doubtles he shall lyue and not dye. And I wyll thynke no more vpon all his synnes that he dyd before. For I haue no pleasure in the death of a sinner (saith the Lorde God) but rather that he conuert and lyue.

A general exhortation vnto all men.

Thou shalt reueyle thy brother Ezechi. 18.
whan he sinneth, lest his offence come ouer al.

Be ye al of one minde, one suffer with an other, loue as brethren, be pitifull, be curteous.

Recompence not euell for euell, neither rebuke for rebuke, but contrarie wyse, blesse, and know that ye are called therto, euen that ye shoulde be heires of the blessing. For who so listeth to lyue and would sayue se good dayes, let him refrayne his tonge from euell, & his lippes that they speake no gyle. Let hym eschue euell and do good. Let
him

The ordinary

him seeke peace and ensue it. For the
eyes of the lord are ouer the righteous
and his eares are open vpon theyr pray
ers. But the face of the lord
beholdeth them that do
euell.

¶ A A A S.

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A Righte

Goodlye rule howe all
faythful Chrystians ought
to occupye and exercy-
cise them selues
in their dayly
prayers.



Luke. xxi. Math. vi.

Christe teacheth vs in hys Gospell,
sayinge: Praye, that ye fall not
into temptation.

Howe a man shal behaue him-
selfe in the morninge when he
risseth.

When thou risest in the morninge,
loke that thou withall humblenes of
minde, knele downe, and lyftinge vp
thy harte, thy handes and thine eyes vn-
to heauen vnto God the father almighty,
pray on this maner.

Ps. l.

An ordinarie.
The prayer for the morning.

Almightye and mooste gentle
god, we thanke the for the swete
depe and comfortable reste that
thou hast geuen vs this night. And for
as much as thou haste commaunded by
thy holy word, that no man shoulde be
ydle, but alwayes occupied in vertuous
exercises every man accordinge to hys
callinge. We most humbly besech thee
that thine eyes maye attende vpon vs,
dayly defend vs, in sorrow succour vs,
cherishe, comforte and gouerne all oure
counsell, studeyes and labours. In such
wise that we maye so spend thys daye
accordinge to thy most blessed wyl with
out hurting of our neyghbour, that we
may diligently and warely eschue and
auoyde all thinges that shuld displease
the, set them alwayes before oure eyes,
lyue in thy feare, and euer worke that,
that may be found acceptable before thy
diuine maieste vnto the prayse of thy
most holy name, through Iesu Christ
our lord. So be it.

An other prayer for the

mor

To praye.

Morning.

Seing that thou (O heuenly father) art that one and alone almighty god, which art in euery place, beholdest the counselles, deuises, & workes, yea, the very thoughtes of all men, and geuest to euerye one according to theyr dedes. We beseeche the that (for as much as thou hast most graciously preserved vs this night) we may not spend this day after our owne minde and pleasure (which is alwayes euell and wycked) but earnestlye loke vpon and diligently folow thy fatherly wyll, thine euerlastinge counsell, thy healthfull word and pleasure (which is alwayes good, perfecte and holpe and fulfyll the same with good harte, that thy diuine name may alwaies be sanctified, both now & euer for vs miserable sinners, thorough the thy deelye beloued sonne Iesus Christe, our lord and saviour So be it.

After that thou hast prayed on this maner (seing that we be all sinners) it shall be expedient (if thou hast convenient leasure therunto) to confesse thy self

An ordinarie.

in this manner vnto God the father.

The confession of our sinnes vnto God the father.

Almighty God and heauenlye father, maker of heauen and earthe, I confesse my selfe vnto thee, euen fro the very hart, that I am a miserable wretched and abominable sinner. And haue wickedlye transgressed all thy holye commaundementes, and the diuine preceptes of thy Godly wyll. The sinnes (alas which I haue committed in my fleshe agaynst thee) are so greate and so exceedingly increased, that they are no lesse innumerable then the sandes of the sea. And they thrust me downe euen as an intolerable burden. In these wicked sinnes (oh lord God) haue I hethereto walked according to the wyll of the prince of this worlde, whyles I did that was pleasant to the flesh & euell lustes, throughe bayne thoughtes, the blindnes of my harte, the outwarde pretence of Godlynes and fained sayth. This came to passe (Ah wretch that I am) because
that

To praye.

that I did neuer earnestly strine against
the suggestions of Sathan, nor the con-
cupiscences or despyres of the world, nor
yet the lusses of my flesh. But fylthylly
obeyed them a thousande tymes more,
than the admonicions of thy holy spy-
rite. O lord my God, It came to passe
also, that I did set nought by thy Bod-
ly counsel, dispised thy holy name, and
feared thy vengeaunce and heauye dis-
pleasure nothyng at all. But what so-
euer I haue in thys behalfe offended
thy mosse godly maiestie, it sore repen-
teth me, and the faulte greueth me euen
vnto the very harte. And if it were not
(o most mercyful father) that thou had
deslaid by mercy of the bowels, blood
and woundes of Iesus Christ thy sone
and our lord, for so many as vnfaigned-
ly repent and truly beleue, be theyr sin-
nes neuer so great and many, I shoulde
se none other way but throwe my selfe
downe headlong thorow disperacion,
into the bottomles pit of hell. But for
as muche as thou hast set thy welbelo-
ued sonne Iesus Christ to be our medi-
atour and mercy stocke. And haste pro-
myssed grace mercye and forgeuenes
of sinnes to as many as aske it in thys
name

An ordinarie.

name through faith in his blood. Therfore in this time of grace and mercy, I miserable sinner come nowe vnto the, and desier the my lord God, that thou wylte graunte me, thorow that our lord Iesus Christe, a ryghte and true sayth. And for his sake forgue me all my synnes, and make me to walke day by day more and more in a new hart and in the frutes of the holyghost, that I may utterly despise all the vngodly lustes of this worlde, and that I may be found continent, pure of lyuynge, temperate, good, rightuous, honest, diligent in all goodnes, meek, mercyfull, modest, humble and redye to forgue suche as offend me, even from the very harte. And so lyue all the dayes of my lyfe according to thy dyuine wylle and true feare.

That I may dye to the worlde, to all synne, and to my selfe. And with a good confidence and inery harte, loke for the comminge of the lord and my sauour Iesus Christe. To whom with the and the holyghost be all honour and glorie for ever and ever. So be it.

Thou mayst (if thou wilt) after thy confession say the Lordes prayer, called the Pater noster. And to commendynge
the

To praye.

thy selfe vnto God, fall to some honest and vertuous exercise accordinge vnto thy callinge, but what soeuer thou doest, do it with purenes of harte, and with singlenes of eye. Yea so do it, as though God were present, and looked vpon the, as vndoubtedly he doth.

The prayer to be sayd when thou goest to bedde.

A God the almighty lord, by whose ordre and wyll the night and darkenes do now aproch, wher
☺ ☺ ☺ in we shall geue our selues to quyet and slepe. We moue instauntly desier the, that thou graciously receyue vs in to thy tuicion, and keeping, that the prince of darkenes do not hurt vs with his terrours and feares. And although we muste slepe because of oure feblenes, yet let oure harte and minde watch vnto the. O thou before vs and shewe vs the waye as a pyller of fyre, that we may followe the as wel in rest, as in busines and occupacions of this lyfe. And graunt that we bee not found in thy sight, chyl dren of night and darkenes, but of daye lyght, and through

Item.

Jesus

An Ordinarie.

Iesus Christe oure Lorde. So be it.

An other Prayer.

This oure mortall bodye, whiche
through sinne dayly decayeth &
diminisheth, must at þ last alto-
gether perishe and become earth, wher
of it is come and made, and then shall
our vanitie, whiche we throughe oure
owne ignorance haue made vnto oure
selues, take an ende. But most merciful
creatoure and maker of al thiges vouch
safe so to breake, deuide, and desolue me
thy poore creature, who am gathered,
knit and made of the, and graunt that
I may alwayes haue in mind thy dis-
solucion, and of whome I am knit to-
gether, hauing an eye to what place I
must go, to the intent that I, not beig
prepared, be not brought wout nupti-
all or bridall garment, before the Iud-
gement seate. For like as when the day
is ones past, we giue our selues to rest e-
uen so must we, this lyfe beinge ended,
reste in thy deathe. Nothinge is more
lyke vnto lyfe then the daye, and no-
thinge more lyke vnto deathe then the
night. And nothinge so like the graue

To praye.

or sepulchre as the couth bed or bed-
dead. Thus good keper and defender
from all euell, graunt vs, now lying in
impotency and feblenes of oure selues,
that through the, we may be preserved
this nyght from all the assaultes of
the deuell of hell. Amen.

When thou goest to thy labour
or worke.

Prayer.

O moste kinde and gentle beaute-
ly father, thou knowest and hast
also taughte vs howe great the
weakenes of man is, so that no man (w-
out thy Godly helpe) can do nothinge.
Thus vouchsafe to send vs thy holpe
spirite, that he maye strengthen, spire
and moue our vnderstanding and reaso-
n in all thynges, that wee this daye out-
wardly shall go aboute and take in
hande, or of þ we inwardly shall thinke
or haue in minde, to the intente that it
may all be done to thy glory and to the
profit of our neighbour. So be it.

When

An ordenary
Whan a man is bounde to
warde anyr iourney.

Prayer.

Thy souerayne lyfe most merciful lord,
is nothyng els but a pilgrimage
and throughe fare, for we haue
no abbydinge or dwellinge place.

We are come from the, and we must re-
turne againe vnto the. But amongst
or betwene all the trappes, assaults,
pittes and snares, which the deuyl hath
layd out and spred abroad, for vs, blyn-
ded in sinne, vouchsafe thou, o lord Je-
su Christ, to lead vs with thy right hand,
for thou art a true, trusty & sure frende.
Open our eyes, to thyn tene that we misse
not the way which thou thy selfe arte,
but leade vs throughe and by thy selfe
vnto thy father, to thyn tene that al we
maye be made one wyth thee and hym,
euen lyke as thou art one wyth hym.

O most mercifull lord, lyke as thou
doest sende thy holy Angells to be de-
fenders of as many as serue and please the
wyth a simple innocent and pure harte,
by the which they be led lyke younge
chik

To praye.

chyl dren are led of them whiche are elder, and stronger than they. And like as thou diddest vouchsafe to sende thyne Angell Raphael, to be a guyde vnto the Sonne of that reuerent man Tobi, vouchsafe euen so (O Lorde) to send vs the same Angell, although we are not so worthy as the same Tobi was, that he may encourage, and lede vs through that way whiche is not pleasaunt vnto vs but vnto the. So be it.

Whan a man commeth home
or at hys iourneis ende.

Thankesgeuing and prayce.

Thank the, o heauenly father,
for thy great grace and mercye,
whiche thou hast shewed vnto me,
in going forth and in returninge
or commynge agayne, through thy
holy blessing whiche thou geuest vnto
all them that kepe thy holyc worde,
and do thereafter. Graunt vs o gracious
god, here where we haue no abidinge
or dwellynge place, a sure and quiet con
science through thy Sonne Iesus christ
who

An ordenary

who is our onely rest So be it.

For kynges, Prynces, and
Rulers.

Prayer.

O Lord of lordes Iesus Christe,
thou art an example and glasse
oz mirroure of them which go-
uerne and beare rule of realmes,
countreys & cities, whome they ought
to followe, for thou art the best and the
wisest: and therfore cause thou not erre
nor do any other thing but wel. Touch-
safe with the lyght of thy cleannes, and
with the fire of thy loue, to kindle the
hartes of all such as thou through thy
Godly prouidence haste instituted & or-
dained to bee rulers ouer the people, to
the intente that they throughe the as
throughe by a foregoiuge light, may se &
perceyue what is best to be done, & ful-
fyll the same, and that they taking the
alwayes for a sure marke of theyr eye,
do not that thynge which onely seemeth
good in their sight, but that which may
be to thy honoure, to our profit and to
theyr healthe and saluacion, to thynke
alke

To praye.

also that they may iustly and duely minister, and execute their office geuen vnto them of the, so that wee with them, and they with vs, may leade a peaceable, vertuous and quiet lyfe. So be it.

For all teachers and preachers of the moost holy worde of God.

Prayer.

Mercifull priest chiefe Bishop and true good hearted **JESUS** Christe, vouchsafe through thy holy spirite to strengthen all preachers and teachers which thou haste called & sent to be labourers in thy holy harvest for to breake and distribute the breade of thy holy word, to thintent that they may boldly and earnestly set theyr soules in the defence of thy holy word and for their shepe against all the threatenings and false enterprises of the rauening woulues and false prophets, which go about to seduce and bringe vs out of the right waye, for theyr bellyes sake, through their false doctrine: To the intent

An ordinarie.

sent that they may so teach and declare
vs thy holy lawes and Gospel that we
may bee taught & edified, and that al-
so thy Godly honour may daylye more
and more be magnified thereby. Amē.

For al them whiche lye in the
extreme panges of death, or o-
therwyse.

Merifull phisician and healer,
both of soule and bodye, Christ
Iesu. Vouchsafe to caste thyne
eyes vpon thy pore sinneful crea-
ture. R. who lyeth here captiue, and
bound with sicknes, turnig his weak-
nes to thy glory and to his health. And
vouchsafe good lord, to send him paci-
ent sufferance that he may stedfastlye
continue to the ende, and that he maye
with a true and perfecte faythe fighte
manfullye againste all temptacions
of the deuell, when he maye no longer
continue. So be it.

For all women bound wyth
the lordes bandes.

To praye.

Prayer.

God trueharted lord Iesu christ,
like as thou diddest comfort and
deliuer thy disciples, and al elect
and chosen men and women, in
all theyr nede, martirdom and paynes
whiche they suffred of the tirauntes
wrongfully, and diddest also cure and
heale them of their woundes, paynes
and smart, thorow hope of the crowne
of euerlastinge lyfe. Euen so vouchsafe
(thou whiche arte a helper of all them
that call on the in trouble and nede) to
delyuer thys poore, weake vessel which
is here bounde with a frum after thine
owne similitude and liknes (not with-
standig that she hath deserued in trans-
gressinge of thy holpe commaundement
to brynge furth her chylde in payne
& wo) that she maye be made a glade, &
ioyful mother, through þ new creature
with good speede, that the chylde maye
haue name and christendome, and that
the mother may be purified to thy ho-
nour and to hyr health So be it.

For all parsons generally.

Pray:

An ordinarie.

Prayer.

D Worthy bridegrome of all Chri-
sten souls Iesus christ, who hast
a singuler respecte to thy con-
gregacion, whiche thou also promi-
sedst that thou wouldest neuer forsake
hyr. Incioyce, augmente, and en-
crease the same, through a spirituall
conuersion of many new creatures, of
the which as yet do not perfectly know
the, to thintent that all wee together,
throughe one God, one sauyoure, one
faythe, one baptisme, one spirite, one
iudgemente and mynde, maye be made
chyl dren of the heauenly father, assem-
bled or gathered together in one bodye
whereof thou art the heade, in a com-
mune charite or loue, the one towarde
the other. O lord Iesu Christe counsel-
lour and aucthour of peace, loue and
goodnes, mollyfy and softenoure har-
tes and all our powers that we (wish-
ing al goodnes the one to the other) we
speciallye that beare the name of Chri-
stians to the intente that all men maye
therby be drawen vnto the, and se that
we are thy dyscyples and followers.

For

To praye.

**For the cite or towne wher
in thou dwellest.**

Prayer.

Except thou (o merciful lord God
almightie) kepe the Cite, the
watch men wake but in bayne
that kepe it. Therfore o lord God,
send thy holy spirite in the hartes of
them whiche rule our cite or towne, to
the iutēt that we wyth them, and they
wyth vs, may lyue in thy Godly feare,
so that it may go well wyth vs. And
suffre vs not good lord, to put our trust
any more in worldly power, as money,
horse, weapon, artillery, gonnes or
strong walles, but muche rather in the
whiche art a defender of all them that
put their whole affiaunce and truste
in the.

For all fruytes of the earth.

Prayer.

I. i.

O good

An order of prayer.

O Good father, and geuer of all goodnes, god almightie; we poore selfe wormes of the earth, labour, and take paynes, dig & delue, till and plow, plant and sowe, and can do no more. But thou onely mayest and wilt geue the increase in due tyme. Therefore moost best, yea, onely good father, and God, vouchsafe (through thy diuine prouidence) to preserve, & keepe al the frutes of the earth, and suffer the same to grow, and increase to a perfect growth, although we are not worthy of it, but for thy names sake, to the intent we may vse them to our necessitie, & sustinauce with thankesgeuinge and alwayes to thy glory. So be it.

A generall confession.

Rom. iii.
Gene. vi.
and. iii.

O Lorde God almighty, father of mercy and God of all comfort, we thy poore creatures resort vnto the, knowledging, and confessing our selues before thy glorious maiestie, that we are all greuous sinners, & can of our selues do nothing but sinne.

For

To praye.

For all our ymaginacions, intentes, & thoughtes are enclined and disposed vnto euell fro our youth vp. Our dampnation cometh of oureselues, we oureselues are not able to thynke a good thought. It is thou onely that doest worke in vs, both the wyll, & the dede. We are but earth, and naturallie the chyldren of wrath. We of oureselues are but vanity, yea lighter the vanity it self. We can do nethyng without the, there is not one of vs whole, we are all vncleane, and all our rightuousnes is but as a sylthy cloth. We haue no more power to do good of our selues, then a man of Inde hath power to chaunge hys skynne, or the leopard hys spots. Nowe according to this euell, and corrupt inclination of our nature, so haue we liued in thought, word, and dede. We haue sinned, we haue offended, we haue gone back from the law, and haue not harkened vnto thy word. We haue not loued the (o lord our god) wyth all our hart, wyth all our soule, wyth all our strength, and wyth all our power. We haue bene sore transgressours of thy commaundementes, we haue not put our whole trust & confidēce only i the.

Dee. xiii.
ii. Cor. ii.
Philip. ii.
Gene. iii.
Eph. ii.
Psal. lxi.
John. xv.
Eze. xliii.
Iere. xlii.

Daniel. ix.

An ordenary

We haue in our troubles and nede, not sought for helpe onely in the. We haue not called onely vppon thy name, but with false confidence, wyth bayne supersticion, and vnlaful othes, haue we blasphemed thy name. We haue prayed and made intercession vnto stockes & stones, and made the creatures our aduocates, and mediators contrarie to thy woord. We haue reposed our trust and affiaunce i our owne dedes, and in suche woorkes as haue bene deuised by mens fantasies besides the scripture. We haue wandred ou bayn pilgrimages offering y money, candels, and tapers to ymages, and relikes, with such lyke supersticion. We haue bene slothful in our busines. We haue not ben feruent, and diligent in doing of our dutie. Specially on such dayes as be appointed for the preaching of thy woord, we haue not plied our selues wholy to learne it, nor occupied our tyme in prayer, and geuing of thankes vnto the. And as touchyng y loue that we ought to haue vnto all men, and women for the sake, we haue not ben earnest in at all tymes. We haue not loued our neighboz as our selues. We haue not done
as we

to praye.

as we wold bee done vnto. We haue
ben vngentle, vnpacient, vncurteous,
froward, angry & displeased, we haue
reioiced in our neighbours hurt, & bene
sory of his welfare. We haue bene led
with false doctrine, and erreours from
the way of thy truth. We haue sinned
with our fathers. We haue don amis.
We haue dealte wickedly. Therefore
our most deare father which art in hea-
uen for as muche as we haue blasphe-
med the and not sought alway the glo-
ry of thy name, graunt now that from
hence forth thy name may be sanctified
and hallowed in vs. Graunt now that
thy kingdome may come, and that in
steade of sinne and errour, thou onely
mayest reigne in vs, graunt now that
our will may bee conformable vnto
thyne, & that in all aduersitie, we may
be hartely wel content to suffre thy wil
to bee done in vs. Graunt now, that
we be neuer destitute of our dayly food,
but that we may alway bee nourished
with thy worde in our soules, and haue
suche a competent lyuing in thys lyfe
as is necessary for our bodye. Graunt
now, that we may euen from our hart
cotes forgiue one an other all maner of
trespas,

L. iii.

An Oꝛdenarye.

trespas, as thou for Iesu Christes sake thy soune hath mercifully forgue vs. Graunt now þ where as þ worlde, the deuell, and our owne flesh doth daily tempt, and prouoke vs to sinne, we maye thorow that strength be able to resist all their temptacion. Graunt now that thorow thy helpe, and grace we may bee deliuered from all euell, from all daunger, and perrell of soule and bodye, from all sinne, hell, and dampnation, from all pride, and enuye, from all wrath, and slothfulness, from couetous vnnecesarye, and fylthy luyng. Graunt now, that from hence forth we may bee content with suche fatherly prouision, as thou hast made for vs all ready, graunt now that we may bee temperate in eatinge and drinke. And of so honest, & cleanly conuersation, that we geue no man occasion of euell. Graunt now that in steade of our olde layned workes, we may bee occupied with suche fruytes of thy holy spirit as thy worde maketh mencion of. Graunt now, that according to the wholesome monicion of thy blessed apostle peter, and of al the scripture besyde, we may bee faythfull true,

To praye.

true, and obedient vnto the Kyng our
Soueraigne Lord, and Supreme head im-
mediatly vnder Chryst. And not onely
vnto all such officers as be sent of him,
but also vnto all such wholsom lawes
and iniuncions as by his auctorite bee
made, for tranquillite and welth of vs
his subiectes. Graunt now that we all
may encrease in the knowledge of the,
that oure youth may be brought vp in
verruc, that chyldren maye obeye their
fathers and mothers, that seruauntes
may bee true to their masters, that lan-
dlords may be gentle to their tenan-
tes, that husbandes may bee louyng to
their wiues, and wiues, lykewise to
their husbandes, that men may kepe
their household in the feare and know-
ledge of the, that ydle people maye bee
set to labour, and that all suche as bee
poore in dede, may bee well and louyn-
gly prouided for. Graunt that for the
loue of the, we may fede the hungry,
gyue drinke to the thursty, clothe the na-
ked, gyue lodging to them that be har-
bourlesse, burye the dead, visite them
that be in prison, and helpe, suche as be
in siknes. Finally, graunt nowe moste
merci full father that what soeuer thou

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forbiddest, we maye forbear it, and
what soever thou commaundest, we may
every one in his calling perfourme the
same, and so continue in thy service tyl
our lyues end, that all our thoughtes,
wordes, and dedes, may redound vnto
the glory of the, now and evermore.
Amen.

¶ Thanks be geuen to God, obediēce
vnto our prince, and loue to our
neighbour.

¶ The oracion of Job in his
most greuous aduersitie, &
losse of goodes.

Job. i.

Asked cam I out of my mothers
wombe, and naked shal I turne
agayne. The lord gaue, and the
lorde hath taken away, as it
hath pleased the lord so is it done, now
blessed be the name of the lorde.

Prayer in prosperitie.

I Geue

to praye.

I Beue & thākes, o God almighty
whiche not onely hast endued me
with the giftes of nature, as re-
son, power, and strength, but also
hast plentifully geuen me the substaun-
ce of this worlde: I knowlege o lord,
that these are thy giftes, and confesse
with holy. S. James, that ther is no
perfecte nor good gift, but it cometh
from the (ofather of lyght) whiche ge-
uest frelye, & casteth no man in the teth.
I knowlege with the prophet Agge,
that gold is thyne, and siluer is thyne,
and to whom it pleaseth the, thou ge-
uest it to the godly, that they maye bee
thy disposers, and distributors therof,
and to the vngodly, to heape vp their
dampnaciō withal. Wherfore my most
mercifull God. I humbly beseeke, and
desier the to frame in me with thy holy
spirit a faytful hart, and ready hand to
distribute these thy good giftes accor-
dyng to thy will and pleasure, that I
treasure not vp here where theues may
robbe, and mothes corrupt, but to trea-
sure in thy heauenly Kingdome, where
neither these may steal, nor mothe defile
to mine own comfort (whom of thy mer-
cy thou hast promised to reward there-
fore)

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fore) to the good example of the humble
and meke of thy congregacion, and to
the gloze of thy name: To whom with
thy soune, and holy ghost, bee al honour
and prayse world with out ende. Amen.

The name of saying grace
after the doctrine of
holy scripture.

Grace afore meate.

The eyes of all lōke vnto the, O lord,
and thou feedest them their food in due
reason: Thou openest thyne hand, and
fyllest euery lyuing creature wyth thy
blessing. O our father which art in, &c.

Grace afore meate.

Rom. 14.

I knowe (sayeth the Apostle) and
am full certified in the lordc Iesu, that
ther is nothyng vncleane of it selfe, but
vnto hym y iudgeth it to bee vncleane,
to him it is vncleane. But if thy bro-
ther be greued ouer thy meate, then wal-
kest thou not now after charitie. De-
stroy not wyth thy meate hym, for
whome

To praye.

Whome Christ dyed.

Our father whiche art in et c.

Grace afore meate.

Let not oure treasure therefore bee
euell spoken of. For the kyngdome of Rom. xiii.
God is not meat and drinke, but righ-
tuousnes and peace, and ioye in the
holypghost.

Our father which art in. et c.

Grace afore meate.

Meate dooth not further vs vnto. 1. Corin. 8.
God. If we eat, we shall not therefore
bee the better: If we eat not, we shall
not therefore bee the worse. But take
hede that this your libertie bee not an
occasion of falling to the weake.

Grace afore meate.

Meate hath God created to bee re-
ceaued with thankes, of them whiche 1. Tim. iii.
beleue and knowe the trueth. For euery
creature of god is good, and nothing to
be refused that is receyued wpyth than-
kes geuing, for it is sanctified by the
worde

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worde of god, and prayer.

Oure father whiche art in heauen et c.

Beccaeue your meate wout grudginge,
Take hede ye neuer abuse the same,
Beue thanks to god for euery thyng,
And alway prayse his holy name
Who so doth not is sore to blame
No euell ensample se that ye gye.

Thus dooth Gods word teache you
to lyue.

Collo. iiii.

What soeuer ye do in word or dede,
do all in the name of our lord Iesu
chryst, geuing of thanks vnto
god the father by hym.

Grace after meate.

Thanks be vnto the, O lord God
almighty (most deare father of heauen)
for geuinge vs our food in due ceason,
for opening thy mercifull hand, and for
fylling vs with thy plentiful blessing.
And we beseeche the, for thi sonnes sake
Iesu Christ, not only to preserue vs al-
way from abusing of the same, but also
to lend vs thy grace that we may euer
be thankfull vnto the therefore. Amen.

Grace

to praye.

Grace after meate.

Thankes bee vnto the, O lord God
almighty (moost deare father of heauen)
for certifying vs by thy blessed worde,
that all kinde of meates are cleane, and
we beseech the lerd vs thi grace, that we
may alway thankfully receaue the
same, not onely with out supersticion
or scrupulositie of conscience, but also
without greuing or offending our bre-
thern. And so to walke in the way of
Godly lone & charitie, that with oure
meate we neuer destroy him, for whom
thy soune Iesus Christ died, as wel as
for vs.

Grace after meate.

Thankes be vnto the, O God al-
mightie (moost deare father of heauen)
for opening vnto vs thy blessed worde,
whiche is our treasure, our pearle, pea,
& our riches, more precious then eyther
gold or precious stone: And we beseeche
the, though corporall meate, & drynke
be no parte of thy kingdome, yet orde
thou vs so in receaupnge the same, that
we neuer geue occasion of daundringe
thy

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thy woorde, or offendinge the weak.
Amen.

Grace after meate

Thankes be vnto the, O lord God almighty (moste deare father of heauen) for layinge vpon our saluacion onelye in thy selfe and not in any kynde of meat. And we beseeche the, guyde vs so in the vse therof, that we maye followe suche thinges as make for peace, and wherby we maye edify one an other. And neuer to geue vnto the weak anye occasion of falling from thy woorde.

Grace after meate

Thankes be vnto the O lord god almighty (most deare father of heauen) for ordeining thy creatures to be meat, foode and sustenance vnto our bodies and hast sanctified them by thy blessed woorde &c. We beseech the make vs so to increase in stedfastnes of thy faythe, in continuance of seruēt prayer vnto the that to vs also they may be sanctified & holy, and that we maye euer both thankfully receaue them, and vertuously vse them, to the good ensample of other.

Blessed

Prayer.

Blessed is he that exerceyth him selfe in these thinges. And whoso taketh such to hart, shalbe wise. If he do these thinges he shalbe strong in al. For the light of the lord leadeth hym. If ye knowe these thinges, blessed are ye if ye do them. Eccl. 50. v. John. 14.

The seruante that knoweth his lordes wyl, and doth it not, shalbe beaten with many stripes. But he that fulfylleth the worde of god, abydeih ever. Luke. xi. 2. Jacob. 4. John. ii.

These thinges are written to the intent that we shoulde beleue that Iesus Christ is the sonne of god, and that we throu him might haue life euerlastig. Which the chefest goodues buychafe to giue vnto all them, that shall epyther heare or rede this present lytle booke. John. 10. v.

THOMAS

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This is Thomas Whightes booke
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